Library of the
PACIFIC UNITARIAN SCHO
FOR THE MINISTRY
Berkeley, California

THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

APRIL

1913

"Speak unto this people that they go forward"

NEW YORK CHICAGO
SAN ANTONIO

THE OPEN SECRET

A STUDY OF LIFE'S DEEPER FORCES

By JAMES T. BIXBY, Ph.D.

AUHTOR OF "THE NEW WORLD AND THE NEW THOUGHT," "THE ETHICS OF EVOLUTION." "RELIGION AND SCIENCE AS ALLIES," ETC.

A FEW EXTRACTS FROM LETTERS TO THE AUTHOR CONCERNING "THE OPEN SECRET"

From RUDOLPH EUCKEN

PROFESSOR OF THE PHILOSOPHY OF RELIGION IN THE UNIVERSITY OF JENA

"I need not say that the idea which informs your book is one with which I am thoroughly in sympathy. The book shows freshness and vigor and at the same time a notable handling of the subject. It is animated with warmth of soul and yet does not lose its clearness because of that warmth.

From REV. S. PARKES CADMAN, D.D.

MINISTER OF THE CENTRAL CONGREGATIONAL CHURCH OF BROOKLYN, N. Y.

" 'The Open Secret' is a fundamental book, searching to the roots of questions; and as I read it, I felt that it expressed many things I had long desired to say, and expressed them admirably. Its reasonableness, its faith and its vision alike commend it to thoughtful students of this wondrous maze of life."

From FRANCIS G. PEABODY

PLUMMER PROFESSOR OF CHRISTIAN MORALS IN HARVARD UNIVERSITY

"I have examined your book with great interest and sympathy, and congratulate you on 'searching the deep things.' It is a most wholesome message that you bring concerning the sources of spiritual power, at a time when so much of popular opinion turns to external influence of environment and circumstance.

From HENRY HOLT

AUTHOR AND PUBLISHER

"It's as sound as a nut—sounder than an occasional nut that I have encountered,—and clear as a bell, and I should be at a loss where to find elsewhere a book that would so well put the 'average intelligent reader abreast of current thought.' "

From DR. HENRY VAN DYKE

PROFESSOR OF LITERATURE IN PRINCETON UNIVERSITY

"I have read your book with great interest. You plough deep."

From GEORGE H. PALMER

ALFORD PROFESSOR OF PHILOSOPHY IN HARVARD UNIVERSITY

"I have not had time to read it as it deserves; but have gone up and down it sufficiently to see how lucidly, impressively and interestingly you bring home to busy and needy people the best thought of the day. It is important work and you plainly do it with enjoyment."

From REV. MERLE S. C. WRIGHT, D.D.

"I am delighted with your book, 'The Open Secret.' It has a sanity and cogency, a liveliness of style and timeliness of thought that are particularly agreeable to a fighter in 'the field which is the world.'***'There can not be too many books of this kind in this age.' "

12 mo; 242 pages; $1.25 net; by mail, $1.34

AMERICAN UNITARIAN ASSOCIATION

25 Beacon Street, Boston, Massachusetts

The Unitarian Advance

GEORGE H. BADGER, Editor

ERNEST C. SMITH, Assistant Editor

ASSOCIATE EDITORS:—John Haynes Holmes, Henry Wilder Foote, Edgar S. Wiers, George R. Gebauer, Alson H. Robinson, Albert R. Vail, Frederick R. Griffin, Everett D. Martin, J. E. Williams.

Contents for April 1913

Editorials ---------- 227
The Delusion of Success ---------- 230
A Prayer for Mother and Child ---------- *Charles F. Dole* 231
Unitarians and Church Unity ---------- *Samuel A. Eliot, D. D.* 232
Eugenics and the Church ---------- *Percy M. Dawson, M. D.* 236
The Life-Giver, (A Poem) ---------- 238
The Modern Church and Social Justice ---------- *John Haynes Holmes* 239
(A Study of Poverty)
Ex-President Taft's Last Sunday at All Souls', Washington ---------- 242
Church Efficiency ---------- *Conducted by Emerson P. Harris* 244
Practical Christianity in Business ---------- *Sarah E. Burton* 246
Southern Conference Notes ---------- 247
A Hymn of Humanity, (A Poem) ---------- *H. J. Adlard* 247
The Religious Education Association ---------- *Robert S. Loring* 248
Middle States Letter ---------- *Edgar Swan Wiers* 249
The New York League ---------- *Ella M. Shinn* 250
New England Letter ---------- *Alson H. Robinson* 251
The Constructive Quarterly ---------- 252
Western Conference Department ---------- *Conducted by Ernest C. Smith* 253
Chicago Associate Alliance ---------- *Sarah J. Jarvis* 256
Directors' Meeting—Western Conference ---------- 256
The Philadelphia League ---------- 256

CONTRIBUTING EDITORS:—Rev. Thomas R. Slicer, of New York; Rev. Jabez T. Sunderland, of Ottawa, Canada; Pres. Franklin C. Southworth, of Meadville, Pa.; Rev. Thomas Van Ness, of Boston; Rev. Wilson M. Backus, of Minneapolis, Minn.

SUBSCRIPTION PRICE:—One Dollar. Send remittance by check or money order, made payable to THE UNITARIAN ADVANCE, and addressed to any of our offices.

Office of Publication: SAN ANTONIO, TEXAS.

NEW YORK, 61 East 34th Street. CHICAGO, 105 S. Dearborn Street.

Entered as second class matter at the Post Office in San Antonio, Texas.

Have You Noticed?

About a year ago we confessed, with frankness recklessly unbusinesslike, that we knew where the weak-point in THE UNITARIAN ADVANCE *was;—we did not publish enough news from the field.*

Have you noticed how we have changed all that?

Now we are proud of our church-news department. Through our correspondents we cover nearly the whole field of our denominational activity. And what is more, our correspondents not only tell the news but they make it interesting!

We are attaining to our ideal: that THE UNITARIAN ADVANCE *shall prove itself a national exponent of a vital and progressive religion: a magazine for every Unitarian church and every Unitarian home.*

Are there some people in your church, or in your neighborhood, who do not know about THE UNITARIAN ADVANCE, *or misunderstand entirely its scope and purpose? You can be a good friend of theirs, and ours, if you tell them about it.*

The Publishers

The Unitarian Advance

Formerly The Unitarian. Established 1906

VOLUME III [NEW SERIES] APRIL 1913. NUMBER 8

"THIS IS NOT a day of triumph: it is a day of dedication. Here muster not the forces of party but the forces of humanity. Men's hearts wait upon us: men's lives hang in the balance: men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men, to my side. God helping me I will not fail them, if they will but counsel and sustain me."

So closes one of the noblest inaugural addresses ever delivered to the American people by one called to be their chief servant. We believe that the utterance is sincere and its accent prophetic. These are the words of a man who manifestly feels the consecration of a burden, and fronts frankly to the challenge of a new time spirit. All loyal citizens of the nation, and peculiarly all who believe in the progressive tendencies of the time, should assume the genuineness of summons and rally to constructive moral support of the nation's new leader. We have here obviously no petty partisanship and no trifling and complacent optimisms. President Wilson speaks with courageous frankness of the evils and dangers of the time; without rancor or bitterness, or demagogic exaggeration. He defines no program of immediate reform, but he sounds the trumpet note of the spirit of advancement. May the outcome prove that the speaker of noble words shall become the craftsman of constructive achievement. We steadfastly believe that he will.

THE AMERICAN UNITARIAN ASSOCIATION has certainly given good account of itself in its church extension work, this year, and perhaps never before has that department been urged with greater sagacity and far reaching vision than at the present time. Its energetic enterprises in the new Empire of Northwest Canada are conspicuously profitable, while some very interesting fields have been opened up in the South, which have much promise in them, notably at Norfolk, Va., and Lynchburg. In a certain sense Memphis, San Antonio and Oklahoma City are not new ventures; each of these cities has a past behind it of greater or less misadventure. But the present undertakings in these places are essentially based on new principles, are meeting significantly new situations, with fresh valor, and have an altogether new promise for the future. At Salt Lake City, Butte and elsewhere in the far West also is the discriminating energy of the Association making former difficulties change into new opportunities. The year in this regard has proved one of notable achievement.

WHAT next year will bring forth depends not chiefly on the officers or directors of the A. U. A. or their local representatives at these missionary points, but upon the generosity of the people in the churches. Will the A. U. A. have money enough next year to keep these enterprises urging on to consistent progress, and to start others of the same lusty sort? Or will next year's work be one of languishment, with some of the present work abandoned and much of its future plans discouraged? The officers of the A. U. A. do not

know. Nobody knows; for it depends very largely on that uncertain, because voluntary factor in denominational finances—the gifts of the churches: i. e. the generosity of individual givers in the churches. Slight circumstances sometimes affect the sum total materially. A sudden financial scare throughout the country: diversion of our people's attention to other interests or the like, may suddenly cause most awkward shrinkage. But the importance of this work does not fluctuate; the dimension of disaster at any particular point because of failure and discouragement just now is not a shrinkable quantity. The demand for energetic missionary consecration has no fickle tide: it is incessant —and uniformly bigger than the Association's power to do it all full justice, at its present rate of income. But it is not one whit beyond the possibility of our people's giving: and we trust that the one month remaining before the closing up of the A. U. A.'s annual books will bring no disappointment in the aggregate sum to be devoted to our church extension cause.

This month is the time to remember how big the responsibility is to make a noble faith reach more men and women: how vast is the territory of ignorance where our faith is not known; and how splendid a machine we have for doing a splendid work well, if only it can have the means to undertake all that it aspires to do.

"CHURCH UNITY" is very much in the air, these days. In Canada at the McGill University, several denominational theological schools have combined forces to share many of the departments of instruction under common professors. A new periodical has just been launched, with the imprint of New York and London, "The Constructive Quarterly"—aiming to gather into effectual synthesis the thought and faith of many communions, with two conditions fixed, "first, that the faith and work and thought of each communion shall be presented in its absolute integrity, including and not avoiding differences; and second, that no attack with polemic animus shall be made on others." In Boston a series of significant addresses have been given in a prominent Congregational church, in which representatives of different fellowships were asked to define what their respective denominations "should and should not sacrifice:" the series being published in full in "The Congregationalist." We reprint this month the worthy contribution of our own representative in the course. In most cases such movements for Church Unity leave the Unitarians out: which need not worry us in the least. We still believe in the movements and remind ourselves of a line in Emerson's "Brahma" "When me they fly I am the wings." Though the Unitarians may be shut out of modern enterprises of Church Unity it is inevitably a Unitarian ideal and to no small degree a Unitarian product that gives direction to the impulse and value to the outcome. May the larger spirit of fellowship in good works and exalting faiths go on.

THE CAUSE of woman's suffrage is apparently making great headway in this country, and the campaign in its behalf is being conducted with much good sense and skill. It would seem as though its hour were coming. There are difficulties about talking of civic justice, now-a-days, and urging the principles of essential progress where they touch state affairs, and formulating the fundamental ideals of democracy, without embarrassment before the realization of the absurd incongruity inherent in the "voteless woman," who can hold property, who can pay taxes, who is in a thousand places contributing vitally by her pen, by her voice, her consecrated action and her influence

toward the furtherance of every cause that makes for progress and civilization—yet has no franchise in the practical issues which such causes involve. The American people are very rapidly waking up to the logic of their own ideals and traditions, and "votes for women" will soon be the rule and not the exception among the States of our union.

MEANWHILE a whole nation ought to be very much ashamed of what happened at the national Capital the day before President Wilson's inauguration. It is to be admitted that in England the advocates of the cause of equal suffrage have made themseves publicly obnoxious, and have seriously hurt their own cause by giving their opponents the best of arguments against their fitness for the ballot. The folly of the English Suffragettes is monumentally discouraging. In this country on the other hand, the cause has been attended by most intelligent strategy. The march to Washington while easily criticised as melodramatic, sensational and bizarre, was really directed with much dramatic instinct, and the demonstration of March third, with its well-designed floats and tableaux effect, was bound to be impressive and instructive. And it was. That the Capital city of the Nation could not take care of the crowds that gathered to witness the spectacle: that the city's police proved ruffians or nincompoops instead of efficient preservers of the peace, that women of refinement and dignity had to submit to indignities intolerable to them, and that a troop of national cavalry had actually to be summoned to the scene to make it possible for the parade to continue, is a national disgrace of no small measure. But the reaction which it inevitably occasions will put the cause of equal franchise still farther ahead, as ought to be the case: and by so much the greater ease will the doughty women win out.

AN INTERESTING thing has just happened in the ranks of the Socialist party. They have put to practical test the principle of the "Recall," and the result is reassuring. A member of the National Executive committee, William D. Hayward, has made himself conspicuous in the work of the "Industrial Workers of the World," which is the American phase of the Syndicalist movement which would substitute Direct Action or the brute force of the general strike for the more intelligent method of political propaganda to which the Socialist party has been committed. It was Hayward's notion that only the old fogies and the half-hearted amongst socialists held back to the political methods of revolution, while the great body of Socialists were ready for radical class-warfare. But the result showed that by a vote of two to one, the enrolled Socialists of this country do not believe in Syndicalism, do not believe in a brutish class warfare, but believe in progress by reason and accomplishment by intelligent moral persuasion. Mr. Hayward has been "recalled" from leadership in the Socialist Party by a majority that is not ambiguous. This outcome is significant. Socialism is still to most men's minds a somewhat vague proposition. Most of us believe in a little of it; many of us believe in a good deal more of it than now prevails; but the distinctive terms of its virtual augmentation and the defining principles of its effectual propaganda differ materially amongst those who may use a convenient term to indicate their point of view. It is interesting to discover that a large body of very vehemently interested people having no reservations about taking to themselves the full import of the name Socialist now rather explicitly emphasize their conviction as to one thing that Socialism is not. It is not Syndicalism: it is not the brutality of the General

Strike: it is not the ferocity of a relentless class-passion in which self-interest is frankly made the dominating motive. We are glad for the distinction, because the issue has somewhat to do with religion—for a vast multitude of people whom the churches do not reach.

THE DELUSION OF SUCCESS.

DO YOU play Five Hundred?

Have you ever noticed when the cards come your way for a few games how you swell up and experience an enlargement of the ego?

Have you ever thumped the table triumphantly as you put down the joker and imagined that you are really a wonderful card player?

And even if a gleam of sanity came to you and your reason told you your victory depended on the deal and not on the play, still you got up from the table with a sense of exhilaration very different from what you would have had if your hand had only been 10-spot high.

This delusion of success is a curious one and there are more games than Five Hundred in which a man thinks his good fortune is due to his superior skill rather than to the fall of the cards.

I think one of the games in which we practice self-deception more than any other is the game of business success. A man gets rich in some speculation or business and he straightway credits himself with great acumen, sagacity, enterprise, or what not; when, as a matter of fact, he has only played out the cards that have been dealt to him.

I don't deny that there is something in the way he plays the cards, but there is a mighty sight more in the luck of the deal than the skill of the play.

The men who have jokers and aces dealt to them like to think that their success is due to their own genius, but the quiet onlooker knows that most any other man could have played the same hand with the same success. Of course this does not take into account the sharpers who know how to stack the cards, of whom there are not a few in the present business game.

My contention is that the present economic machine by virtue of its own structure grinds out a vast amount of unearned wealth, and this unearned wealth is diverted from the main channels of production into all kinds of side chutes. The luck finder of one of these diverted currents holds his open bag at the mouth of one of these chutes and fills it. The mighty din created by the giants of finance, which is so often mistaken for the hum of industry or the sound of enterprise, is only the noise of the slugging between these bag-holders about which shall get his bag under the chute first. These people, talk about the wealth they have made, but they have made no wealth—any more than the man who dips his pail in the Drainage Canal has made the water which has been diverted into his bucket from Lake Michigan.

It is said that there are sixty billions of bonds and stocks issued in the United States today. Now only a small part of this represents real wealth, that is, productive effort of hand or brain. Most of it has been diverted from those who produced it, or represents a power given the owner by law to so divert it in the the generations to come. It is, in fact, a mortgage on the future production of this nation, a mortgage on which our children's children will have to pay interest at the rate of three billions a year, until it is wiped out by lawful means or by revolution.

Three billions a year to those who inherit the right to hold their bags under the chute!

With every increase in the price of farming land, of town lots, of railway rights of way, of oil, coal, minerals, water power, with the growth of uncontrolled trusts and monopolies in every form, the amount of unearned wealth will increase and more and more will be diverted from those who produce it.

Your children's children will be permitted to live on the earth only on sufferance of those to whom we have given the privilege of holding their bags under the chutes.

It is not my purpose now to bewail our sad plight, or to lambast the bagholders. The first we will remedy as soon as we get sense enough and not sooner. As to the second, there is not one of us but would be a bagholder if we had the chance, so why "roast" them for an accident of position for which they are not responsible.

The system that has grown up among us inevitably grinds out this unearned wealth for somebody, and that his name happens to be Rockefeller, Carnegie, Guggenheim, or Morgan is of no more interest to society than that it should be Williams, or Jones, or Brown. The point is that these men did not make the system any more than they made the wealth; they are only its beneficiaries—or victims, as you may look at it. Somebody's bag had to be filled, what boots it whose?

It is said that if the wealth of this country were equally divided among those who produce it there would be something over a thousand dollars a year for each.

No doubt the services of some men are worth more than others, but I believe the greatest problem our financial giants ever tackled would be the attempt to show that the services of our multi-millionaires are worth that much more than those of the average man.

If it were laid on the conscience of our mighty rich to give an equivalent for what they have taken from society, their minds might well crack under the strain. The lot of the lowliest laborer would be a bed of roses compared with that of the multimillionaire who should try to give to society an equal value for what he had taken from it.

And yet that is the ethical standard we must hold him to.

How can he meet it?

Only in one way. He must begin to make restitution, to give back to society the unearned wealth the system permitted him to take. He must give it back in money, in service, in every way his severest thinking can suggest. It is some such impulse that is animating Rockefeller and Carnegie today. It will spread and deepen.

The time will come when no man can die in debt to society and be considered honest.

When that time comes our economic problems will be well along toward solution.

J. E. W.

A PRAYER

FOR MOTHER AND CHILD TO SAY TOGETHER.

Father of all, Giver of light,
Keeping us safe in the darkness,
We trust our happy home to Thee;
May the night refresh us with sleep;
May the morning come with smiles and loving hearts;
May we be true and brave and kind to every one;
May we always be Thy faithful children. Amen.

—*Charles F. Dole.*

Unitarians and Church Unity

WHAT THEY SHOULD AND SHOUD NOT SACRIFICE.

By Rev. Samuel A. Eliot, D. D.
President of the American Unitarian Association.

This address was one of a series delivered in the Harvard Church, (Congregationalist), Brookline, on "Church Unity," representatives of different denominations being invited to present the view-point of their respective churches. This address was deilvered extemporaneously, and reported for The Congregationalist, from which we reprint it with the consent of the speaker.—The Editor.

THIS problem of church unity is, in my judgment, primarily a problem of the simplification of thought and practice. It is the discovery of the relative importance of things. It is a power of discrimination which will enable us to disregard the fallible opinions that divide us and emphasize the deep faiths of the heart that unite us.

As I read history I cannot but be brought to the conviction that the great leaders of the world's advance have been simplifiers. They have been the men who have called the attention of humanity back from the superadded details to the reconsideration of the primary principles. Many people there are who misunderstand the real nature of religious progress. They apply to it the analogies of our material getting and saving. They make it a process of addition, accumulation and combination. They use for the church the common figure of the city whose foundations lie four square and to which each generation is expected to add something, a new tower, or buttress, or outwork. That seems to me to mistake the whole nature of progress.

Religion grows in quite the other way. It is not a process of acquisition but of simplification. Your spiritual vitality and mine does not depend upon how many things we believe, but on how much we believe in anything. Intensity, not multiplicity, of faith is the essential thing. The simplest expressions contain the deepest truths. Our course is most onward when it is most inward. Our religion grows efficient not when details of doctrine and ritual are multiplied but as we are inspired by a few great moral and spiritual imperatives. Incoherence and instability attend any church or any man that has no commanding ends, no single-minded purpose. Unity requires first of all that we should be delivered from the dividing intricacies of dogma into what the apostle called "the simplicity that is toward Christ."

SPIRITUAL GROWTH PROMOTES UNITY.

And, second, unity appears to me not a question of opinion but a question of spiritual power. It is not a matter of intellectual consent; it is a matter of spiritual ascent. Controversy thrives on the lower levels of Christian living. Our divisions are often the result of mutual ignorance. Dr. Peabody once used an excellent figure when he spoke of the religious life as resembling the climbing of a mountain from different sides. Below in the underbrush there is obstruction and limitation and separation. No one can see very far, and his neighbors are not known to him. But as each one climbs up out of the underbrush his vision widens and gradually the paths converge. And when at the last each approaches the top then he gets nearer to his neighbors; and when all reach the top they stand together, and there is only one view and that is the view all around.

DIVERSITIES NEED NOT PRECLUDE UNITY.

In the third place, I venture to affirm that unity is not to be confused with uniformity. It is not a matter of concession or of compromise, but of conviction. It seems to me that the most hopeless condition of religion would be the condition of self-satisfied agreement. Men cannot think at all without dissent, but surely we ought to be able to think seriously and to differ widely without prejudice and without mutual distrust. A church unity which means, on the one hand, simply a unity of indifference or aimless good nature, or, on the other hand, which means identity of belief or practice, seems to me equally undesirable. All society is made up of co-operating diversities, and the more perfect the society the more widely those who compose it will differ in their habits and tastes and accomplishments. Limit us to men of the same thought and we become simply self-perpetuating sectarians, but give us access to men of other minds and we become partakers of the inexhaustible riches of the divine nature. Uniformity means the barrenness of sameness. Unity means the wealth of conspiring differences.

Nobody wants churches nowadays shorn of individualty. Wise men do not enter into war against diversities, but rather try to enter into sympathetic understanding of the special truths which each household of faith has inherited or achieved. I venture to hope that with little or no diminution of the multiplicity of sects we may come into ever-enlarging sympathy, each cultivating his own garden but rejoicing in his neighbor's flowers and fruits, not always harping on the weeds; loyal to our own traditions, and reverent of the traditions which our neighbors cherish.

I am no mush of concession, and my own denominational backbone is peculiarly straight. I am ready at all times for a good intellectual contest, but I affirm the wisdom of Phillips Brooks when he said, "Tolerance is the result of a conviction, and not of the absence of conviction." It is not shallowness, it is depth of belief that makes the hospitable and the charitable mind. The advice to give a bigot that you want to convince of the value of Christian unity is not, "Hold your special form of faith more lightly and make less of it," but, "Hold your special form of faith more deeply, and make more of it." If we can learn to hold our different forms of faith largely enough and vitally enough, then we shall find that they are not walls to separate us one from another but are avenues through which we can approach one another in sympathy and neighborliness.

These are the principles of unity in diversity that have been worked out in the experience of the free churches that I represent, a band of churches that find the justfication of their being not in any willfulness, not in any passion for dissent, not in any pride of nonconformity, but in certain deep spiritual principles. The Unitarian churches are the perfectly natural product of the soil of New England and they represent the logical development of the Puritan principle.

THE MEANING OF UNITARIANISM

The word "Unitarian" has come to mean and imply to most people a certain conception of definition of the Godhead, but in its original and primitive meaning it signifies merely the "unity men," the "union men"—those who affirm not only the unity of God's being but also all the other great affirmations of unity—the unity of law, one power working impartially and unceasingly, through many manifestations but without favoritism or caprice; the unity of truth, whether revealed in nature or in science or in history or in Scripture or in good lives or in our own souls; the unity of humanity, the verification of the

saying that none of us liveth to himself and that no man dieth to himself, but that we are all children of one family; the unity of religion, religion always one and the same, though theologies are many; the unity of the spirit, the fraternity that grows out of moral and spiritual sympathies, out of trust toward God and brotherly love toward men.

The Unitarians, by the force of their Puritan traditions and Congregational inheritances, are a persistently independent and self-reliant people. They are tolerant of exceptions, eager to recognize individual power and aptitude. They are a people who interpret religion not as an assent to somebody else's authoritative thinking, not as a matter of outward form or of stated observance, but as a deep controlling sentiment that expresses itself in private integrity and in public-spirited serviceableness, in reasonable speech, in considerate good will, in passion for righteousness. They contend for simplicity in belief and in worship. They cherish freedom as the way to more abundant life. They have freed themselves from all the machinery of religion because they wish, without the mediation of priest or form, to put themselves in direct contact with spiritual influences. They bear witness to the present life of God in the present life of men.

The Unitarians disclaim any desire to criticise their neighbors. Their appeal is not to passion or to prejudice, but to reason and good temper. Their attention is not given to the faults in other systems of religious thought or methods of Chrisian worship, but rather to the development of the constructive and the creative forces. By temperamental necessity the Unitarians are optimists. They preach a gospel of good cheer. They believe in human nature. They have confidence in the good purposes of the universe. They squarely face the inscrutable tragedies of human experience, and they have a clear perception of the narrow boundaries of human knowledge. They do not expect to fathom the unfathomable, but they believe, in spite of prevalent discontent, in spite of disappointment over some of the results of freedom, in spite of the failure of reason and science to solve the ultimate mysteries of the universe—they believe that life is eminently worth living, and that "underneath are the everlasting arms."

THE POETIC EXPRESSION

The representative expressions of the Unitarian habit of mind are not to be sought in the fields of theological scholarship or Biblical learning but in a lyric utterance of singular significance. "It is not an accident," said one of the best interpreters of Unitarianism, "that out of a religious movement which is often supposed to be a movement of sheer rationalism and dissent there has grown up the most clearly defined type of religious poetry which our country has produced. It is not an accident that the lyrics of Longfellow and Lowell and Holmes and Bryant and Emerson proceed from lives bred in the rational piety of the Unitarians. And when we pass from the great masters it is no surprise that from a group of minor poets of the same tradition—Samuel Longfellow and Samuel Johnson and Hedge and Hosmer and Gannett and Chadwick—there has proceeded a strain of lyric theism whose music penetrates many a church the doors of which are closed against the poets. That means that beneath the vigorous rationalism or the sincere dissents of these descendants of the Puritans there is this deep movement of religious life, a consciousness of God that only a poet can express, a spiritual lineage that unites this little fellowship of free people to the whole great company of the witness of the real presence of God."

You ask me what the Unitarians would and would not sacrifice for the sake of larger unity. Unitarians would not forego the right of

private judgment; or the right of testing religious vitality by its fruit, by character and public spirit, or the right to be the unfettered servants of freedom and fraternity. For these causes they must, if necessary, remain a dissenting minority. But if any self-complacency obscures their appreciation of their neighbor's merits, if any sectarian pride limits their fellowship, if any spirit of censoriousness or iconoclasm diverts them from their major purposes, those must be renounced. If any Unitarians mistake restlessness for progress, or revolution for reform, or the removal of other people's landmarks for the enlargment of their own territory; if any Unitarians believe that they can safely reach for things before without securely holding to things behind, the sooner their minds are disabused the better. But the fundamental principles of the Unitarian—freedom as the way and character as the test of religion, are essential to unity. The experience of our fellowship justifies our confidence both in the possibility and efficiency of a bond of union which is not a force but a sentiment, a direction rather than an achievement, an attitude of mind and spirit and not a body of opinion. Our experience justifies the ideal of unity in diversity.

INTELLIGENT CO-OPERATION THE IMMEDIATE NEED.

I submit that unity is to be achieved not in yielding to the force of any law of outward constraint, but in willing obedience to the law of liberty. I submit that we need in our Christianity a due admixture of conservatism and radicalism, of idealism and formalism. We need to recognize that wisdom is justified of all her children. A true church unity to my mind should aim not at union by crushing independencies, as too often the Roman church has done, nor will it aim at independency by foregoing the benefits of union, as the Protestant church too often has done. It will combine freedom of thought and form with unity of spirit and co-operation in good works.

Are we not all of us weary of shallow partisanship? Do we not all appreciate how much good there is in schools of thought that are alien to our own? Men do not contend about the Beatitudes or about the Golden Rule. They do not found any sectarianism on the Lord's Prayer. These are the things which so far from dividing us make us ashamed of our divisions. Shall we not agree to live more in the deep, central, vital matters and emphasize the truths that all good men hold in common?

The birthright church of all true Christian men more and more attests its true authority. It is founded on the rock of man's spiritual nature. Its fellowship is the fellowship of high ideals and of reasonable service. Its common life is the irrepressible tendency of humanity to reverence and fraternal goodness. Its common faith is in the confidence that "underneath are the everlasting arms" and the assurance that "the things that are seen are temporal, while the things that are not seen are eternal."

As in the spring-time on the trees all about us there are ten blossoms that will bloom through their brief day and then just shower down in the wind to one which will set and ripen into good fruit, so on the tree of my life may there not be ten beautiful aspirations to one good fruition? and yet may not these aspirations themselves be very sweet and good in their own way, and be counted as the blossoms are in the glory of the year?

—*Robert Collyer.*

Eugenics and the Church

By Percy M. Dawson, M. D.

WHEN the doctrine of evolution through the survival of the fittest through competition and elimination of the weaker forms came to be applied to the world of human affairs, it was felt that science had placed its stamp of approval upon a society in which mutual strife was the dominant note. It was natural, therefore, that many should dread, and that some (e. g. Nietsche) should denounce any effort to preserve the unfit. Humanitarianism, it was claimed, is holding back the wheels of progress and in this fatuous attempt to subvert the divine order disclosed by science, the Christian Church has been the chief offender.

This criticism would be justified were it not for the fact that along with the effort of the humanitarian to preserve the unfit there is an equal, if not greater, desire to eliminate unfitness. It is by giving humanitarianism this two-fold function that progress can be maintained in a society in which the predominating note is one of mutual *aid* * and not of mutual *strife,* of co-operation rather than of competition. The unfortunate unfit must become objects of solicitude and it is the causes of unfitness which are to be the object of attack. We humanitarians are first to agree among ourselves as to what constitutes unfitness and this, for all practical purposes, is not difficult, and then we are to study the causes of this unfitness and endeavor to prevent such unfitness from arising. What, we ask ourselves, are we to do to prevent crime, poverty, insanity, sickness and all the other forms in which unfitness appear in our midst?

Thus the great task of the humanitarian is now, and will continue to be, this double one of the prevention and as well as relief of unfitness. Of the relief of unfitness there is much to be said, but of prevention there is still more; for prevention is always so much more important than relief.

EUTHENICS AND EUGENICS.

The work of prevention naturally falls under two heads; *Euthenics* and *Eugenics.* Of these Euthenics is concerned with bettering the living conditions and hardly any phase of human life is now without its special organization seeking to improve the environment under which that phase of life occurs.

But let us not suppose for a moment that the bettering of living conditions will of itself eliminate unfitness. Environment may be important but heredity is also important. In our interest in Euthenics, Eugenics must not be overlooked. For unfitness is due not only to the presence of bad conditions but to lack of resistence on the part of the individual. A Californian may have diseased mucous membranes not because the climate of California could be improved upon but because his parents immigrated there in search of a cure for the very troubles with which he is affected. A servant-girl may contract tuberculosis not because of especially bad living conditions but because she is Irish, that nation being susceptible to tuberculosis. A man may become insane from over-work not because the work was really excessive but because he has an hereditary taint. A man may empty a till in a shop not because the temptation is excessive but because he comes of a criminal stock.

* The developmental importance of mutual strife even in the animal world has certainly been over-estimated and it is probable that its prevalence (See P. Kropotkin, Mutual Aid, a Factor of Evolution, 1910) has also been much exaggerated.

It is here that eugenics is called into play. Not only must euthenic societies follow the course of each human being throughout his life to better the living conditions but eugenic societies must see to it that obviously undesirable types shall not be allowed to reproduce.

EUTHENICS AND THE CHURCH.

Now what is the part played by our churches to-day in this great movement for the prevention of unfitness which is such a striking phenomenon of our time? In answer to this question one needs only to point to the well-known fact that many of our churches are actively engaged in battling with unfitness. More and more do we see the spirit of constructive philanthrophy remodeling the activities of our religious associations. One needs only to point to the resolutions of the last General Conference of Unitarian and other Christian Churches as evidence that though following in the wake of the orthodox churches the religious liberals have gone somewhat further than many of them in their demand for the conditions of life which foster fitness and prevent unfitness.*

We are engaged in a struggle in co-operation with the lay organizations which are working along euthenic lines.

So far good; but how about the other half of the humanitarian program—eugenics? Are we assisting in securing for all men the right to be well born?

EUGENICS AND THE CHURCH.

We are sharing in the difficulties of those who seek to improve the environment, are struggling against commercial interests and invincible ignorance. But let us pause and ask ourselves who are they who control the eugenic situation? Who do the marrying? The state and the church of course. Then does it not behoove the state and the church to decide who may and who must not propagate their kind? And can either affect the attitude of the other more cogently than by example?

It is extraordinary that an institution like the Church, which stands for human welfare should have sunk so far into lethargy in regard to marriage. In former times the church expressed itself in no uncertain terms in regard to marriage but to-day those who are seeking to improve existing conditions are not turning to the churches to lead in this reform.**

We talk about our desire to help the anti-tuberculosis movement and yet how many of us would go to the trouble of trying to find out whether or not of a given couple which is applying to be married, either is infected with tuberculosis.

We talk of our interest in the sex hygiene movement and comment with approval that such an eminent Unitarian as Charles W. Eliot should be the president of the New England branch of that society but how many of us would support a movement among our clergy requiring that parties applying to our ministers to be married should give evidence that they are not afflicted with some communicable disease, although we are well aware that the estimates of most competent authorities show a prevalence of such morbidity which is as alarming as it is astounding.

But I do not think that the churches are as dead as some would have us believe. I realize that the church has an enormous task to fulfil and that the church can not be expected to cover the whole field

* See also resolutions adopted by Rochester Conference of Religious Liberals, Christian Register, Feb. 13, 1913, p. 163.

** c. f. Anna G. Spencer, The Duty of Religious Liberals with respect to Marriage and Divorce; Proceedings of Philadelphia Congress of Religious Liberals, 1909, p. 227. In this address the central idea is that of getting rid of the church and making marriage a purly civil function, albeit one of great solemnity.

of human thought and activity and keep up to date all along the line. The science of Eugenics is a new one and our attention to this subject has only recently been solicited, but if we cannot always act on our own initiative, it behooves us to come in and help as soon as our attention is called to a duty which is ours to perform. For it is the duty of the church to help whenever, and wherever it can, to eliminate the unfitness which the church has itself favored by insisting in the name of Christianity that the unfit should be tenderly preserved.

We practically all admit that persons suffering from a variety of diseases ought not to marry. Why then should we not refuse to give the sanction of the church to marriges in which the contracting parties cannot show appropriate certificates of health from a reputable physician?

The nature of this step which has been taken by at least two ministers within the last two years should not be misunderstood. Thoughtless persons have urged that even if all the churches were at one on this matter, people would still be able to go to the justice of the peace. This is perfectly true. What is required to meet the situation is legislation. But no legislation can be effective unless it has behind it a strong public sentiment. Are we to leave the creation of this public sentiment to the medical profession and the lay societies for the promotion of sex hygiene? Is the church to create and direct public opinion or is it merely to follow, to receive orders from the people through the laws which they see fit to enact? If the church undertakes to lead, then in the matter in question no action could demonstrate so clearly the line of conduct of which the church approves as to raise the standards of its own marriages above those of the purely civil marriages. The church has always insisted that marriage should be entered into "discreetly, advisedly and in the fear of God" but it has not had courage enough to see to it that the most elementary of God's laws—the commonest of hygienic precautions—were complied with. Is not such negligence reprehensible? is it not even criminal?

Are we to wait until humanitarians often unchurched and not infrequently church-hating put through laws which will forbid us to marry those who are physically unfit! Of course not; the churches must lead in this as in every other movement for the elimination of sin, sickness and misery, and of the churches surely none are more fitted to lead the rest than the liberal churches and, of liberal churches, why should not *yours*,—you who have read this exhortation to the end,—why should not *your* church be among the first?

THE LIFE-GIVER.

O thou Eternal One!
I fathom not thy Mystery:
Only what thou art in me, through me, and all about me,
That do I know;—what know I then?
Thou who art life!—(all life there is,—none other!)—
Grant unto me, Life-giver, more of life,
More spacious, eager, more divinely brave,
More joyous life, o'er-leaping what I am to find myself
In that which is not I,—so most Myself!
For through such larger living, Lord, I find myself in thee,—
Home-glad and satisfied,—
Not as knowing thee, but sharing thee,
Comrade of thine forever, in thy vast Becoming!

The Modern Church and Social Justice

Conducted By Rev. John Haynes Holmes.

A Study of Poverty.

IN the issue of the New York *Times* for Sunday, December 15, 1912—most appropriately in connection with the Christmas season! —there was published a very remarkable article on "the one hundred worst cases" of poverty then existing in New York City. These cases were taken from the files of the Charity Organization Society and of the Asociation for the Improvement of the Condition of the Poor, and were specifically cited by the officers of these two great relief organizations as "the worst" with which they were acquainted. No attempt was made to include in the list only those cases which were worthy—nor, on the other hand, to exclude from the list any case of wretchedness because it might be regarded as unworthy. We want the one hundred worst cases of poverty in this city, said the *Times* to these societies, regardless of the personal character or responsibility of the individuals involved. And the one hundred worst cases were given! "They are, by full authority and consent," said the author of the article in question, "the most destitute people in all New York—the uttermost dregs of the city's poor."

A more illuminating study of the prenomenon of poverty I, for one, have never seen—and a study all the more impressive, let me say, just because it was not presented as in any sense of the word a scientific survey of the subject! In form, the article was nothing but the barest possible statement of the actual facts involved in each one of the one hundred cases cited, without any accompanying comment whatsoever in interpretation of their larger meaning. Here was nothing but a catalogue setting forth in business-like fashion the facts as to one hundred miserable families—the members of the families, the factors of their poverty, their present condition etc. There was no attempt to prove a theory from these facts—nor even to make an inference or establish a generalization. But for this very reason, I say, was this article the most significant study of the problem of poverty that I have ever seen. If anybody could read the array of incontrovertible facts set forth therein, and not know at once what poverty is, and why poverty is, and what must be done to abolish poverty, he surely must have an intellect that is very close to the threshold of mental deficiency. I have more than once pointed out in this Department, in other connections, that, when we have the facts, argument and exhortation at once become unneccessary. And never was this better illustrated than in this *Times* article, to which I am now referring.

In order that we may have a perfectly clear idea as to the material which was contained in this study of poverty in New York, I venture to quote here, practically verbatim, the description of five cases cited. As I have no desire to be accused of choosing these cases on the basis of some unconfessed purpose of my own, let me hasten to point out that I selected, not at random, but arbitrarily, the first, the twenty-fifth, the fiftieth, the seventy-fifth and the one-hundredth, exactly as arranged in the *Time's* own catalog. These appear as follows:

"(1). The husband and father of family is insane. Two of the seven children are at Otisville, victims of tuberculosis. The third, a boy, is at St. Joseph's with tuberculosis—another, a little chap of seven, has recently developed the same disease. Three younger chil-

dren are seemingly in fair health but wretchedly underfed. The mother, herself exhausted and devitalized, works almost day and night to maintain her family intact, but has never been able to make more than five dollars per week. She is rapidly breaking down in health, and is haunted by the fear that her younger children, deprived of their normal heritage of warmth and shelter, will become tuberculosis patients at Otisville.

"(25), Mr. S. is very ill; in fact, Charity Organization Society believes him to be dying of cancer. Has three children, eldest a boy of thirteen, who was found to be working, despite his age, in a brave attempt to help out his family. Only support of family is provided by Mrs. S., who does odd jobs of sewing.

"(50), Italian father contracted pulmonary tuberculosis, and after years of striving to be cured of his malady, was finally obliged to give up and return to Italy, leaving his wife here to care for four little children. Relatives in Italy provide a home for the father, but have nothing to contribute toward the maintainance of the mother and children. All of the children are less than nine years old, and all need nourishing food.

"(75), Five boys of Mr. and Mrs. B. are trying to make shift on salary of oldest boy, because both father and mother have to be confined in insane asylum. Boys are ill-fed, ill-clothed, and hereditarily excited and over-strung.

"(100), Elderly widow, whose health has been none the best, is now reduced to keeping house for her four boys, the eldest of whom, two of them, are able to work. Constant distress to her that she must remain at home 'idle,' while her children lack for clothing."

Here, now, are five cases out of the entire number of one hundred —cases exactly typical, in that they are no worse and no better than the other ninety-five! In order to get the full effect, however, of this accumulated material, it is necessary to read the whole catalogue, and thus have drilled into our minds, by successive blows, as it were, the real meaning of poverty. Here is case after case, to the appalling total of one hundred, and all showing the same terrible conditions—men, women and children, our brothers and sisters in God's sight if not in our own, ill-clothed, ill-housed, exhausted by excessive toil, devitalizated by human conditions of life and labor, preyed upon by the diseases that lurk in darkness and dirt, driven every now and then to insanity, despair and death—fathers stricken by illness or injury, unable to support the home, and even when well and strong, so miserably underpaid as to need the co-operation of wife and children in the task of wage-earning—mothers, bereft of their husbands, struggling single-handed to keep the family together—even little children, "the least of these," bereft of their parents, matching their feeble strength against the brute-power of the world in the gamble for enough to live! And this is a country which boasts of its prosperity, which acclaims itself the richest in the world, and which proves this latter declaration by throwing into the scales a total national wealth valued at not less than one hundred and twenty billions of dollars!

It is this unescapable contrast between such hideous conditions of poverty on the one hand as are described in this *Times* article, and such overwhelming accumulations of material wealth on the other as are described in every financial and industrial report, that raises the perpetual question as to the causes of economic misery. How can poverty be so wide-spread and so terrible, we ask, when wealth is so abundant? How can people fall into such wretchedness, when prosperity is all about? Are not these unhappy people unfit, and is not their misery the proof of their lack of that efficiency and character which alone constitute the fitness to sur-

vive in the industrial struggle for existence? Are not these individuals poor, after all, through their own fault—because, in a word, they deserve to be poor?

It is just here, to my mind, that the article in the *Times* has a value of the very first importance. In each one of the cases, as in the five cited above, a careful statement is made not merely of the condition of the wretched family, but also of the factors or causes which have served to bring them into this condition. Thus, in number one insanity very evidently is the "determiner," to use a word familiar in biology; in number 25, illness of the father; in number 50, tuberculosis; in number 75, insanity again; and in number 100, widowhood and illness. Studying each one of these one hundred cases from the standpoint of the determining factors involved, I have been able to make out the following table of "Causes of Poverty:"

Drunkenness, 2.

Immorality, (shiftlessness, bad habits etc.), 2.

Crime (brutality to wife or children), 3.

Desertion (of wives by husbands), 4.

Insanity, 6.

Death of Parents (leaving children orphans), 7.

Injury of wage-earner at work, 7.

Various illnesses, incapacitating wage-earner, 12.

Tuberculosis, 14.

Widowhood, 41.

Here, so far as careful and unbiased analysis can reveal them, are the determining causes involved in each of these one-hundred "most destitute" families in the city where there is more poverty, and worse poverty, perhaps, than in any other city in the country. Of course, not all the cases are as simple as this analysis would seem to indicate. Poverty, like every other phenomenon of social organization, is complicated. But here, on a basis of general averages at least, do we have a fairly accurate survey of the causes which are operative in the production of economic misery. And what do we find in these most wretched of all wretched families? Are these persons, who must be numbered among "the uttermost dregs of the poor" of New York, themselves responsible for their condition? Are they poor because they themselves as individuals are weak and inefficient and lazy and drunken and criminal generally? Are they poor because they deserve to be poor? On the contrary, of all these one hundred cases, which are as low down in the social scale as they can possibly go, only eleven can be described, in any sense of the word, as being poor because of the frailty or sin of the individuals concerned. In all the other eighty-nine cases, poverty has come because the wage-earner has been stricken with blindness, or driven to insanity perhaps by worry or despair, or been injured at work and thus laid aside probably without compensation, or felled by illness which has lurked in the factory in which he has been doomed to labor or in the tenement in which he has been doomed to live, or because children have been left without parents to support them, or—most frequently of all,—because wives and mothers have lost their husbands by death and have thus been forced as widows to shoulder the whole burden of family support alone. It is true, of course ,that a certain proportion of all cases of poverty must be traced back to individual failing as the determining cause. It is true, also, that this cause enters into many other cases as a complicating feature. But neither of these propositions is true as a generalization. They are exceptions and not the rule. Every investigation into the problem of poverty as a social phenomenon, which has been made in recent years—and this one from the *Times* in only one of many!—has pointed at last to the same conclusion,—that poverty, as Dr. Edward T. Devine has put it, "is due to conditions

over which the individual who suffers is unable to exercise control." Poverty is social. Like disease it is an accident, a result of injustice and oppression, an offspring of social maladjustment, a social crime. "The destruction of the poor," as the prophet affirmed so many centuries ago, with an insight well nigh divine, is none other than their poverty!

In the light of such vivid examination of actual conditions as this contained in the *Times*, it is time—high time—that we dropped for good and all the traditional idea that poverty has its origin in the individual. "The old view," says Prof. Scott Nearing, in his book just published on "Social Religion," "described poverty and misery as the result of personal choice. Modern investigation has established beyond the probability of doubt that the causes of poverty and misery are not personal but social." There is no call even to discuss the question any further. If a person of our acquaintance should insist today that the earth is flat, or that this planet moves around the sun, or that disease is the result of demoniacal possessions, we would not sit down and waste time by attempting to argue these questions with him. We would simply put this person down either as an ignoramus or an imbecile, and go upon our way undisturbed. There are certain propositions which are so well founded that they have been definitely removed from the field of discussion. And among these propositions, I venture to assert, must now be included this social theory of poverty. Science has spoken here, as in other fields of research, and superstition is a poor weapon with which to combat her conclusions. Whether we like it or not, believe it or not, deny it or not, poverty is the product of an unjust social organization. And this means that social readjustment of the most radical description, which in its practical working out will hurt a whole lot of people who are now very comfortable and happy, if you please, will speedily be utilized as the sole cure of an intolerable disease.

EX-PRESIDENT TAFT'S LAST SUNDAY AT ALL SOULS' WASHINGTON.

We take from the N. Y. *Times* the following account of Ex-President Taft's last Sunday at All Souls' Church, where he has been a regular attendant while in Washington:

Boy scouts escorted the President from the White House to All Souls' Church. With him was Major Thomas L. Rhodes, U. S. A., his military aid, who wore full dress uniform. There was a big crowd at the church, for hundreds of strangers had augumented the regular congregation. Outside was a gathering of several hundred people, mostly inauguration visitors. They cheered President Taft when he entered, and a large crowd gave him an enthusiastic send-off when he went away in the White House motor car.

The Rev. U. G. Pierce, the pastor of All Souls', made reference in his sermon to Mr. Taft's coming departure and spoke gratefully of the President's regular attendance at divine service there. Then Senator Fletcher of Florida, a Democrat, who is a member of the congregation, said complimentary things about the President. After an autographed etching of Mr. Taft had been presented to the church in behalf of the Unitarian Club the President was called to the pulpit, where he delivered this sermon:

"My Fellow-Unitarians: In the course of a life of varied experiences I have never found myself in a position quite so embarassing as this. I have been used to occupying the other side of the pulpit. When our good minister came to me and asked me if would say a word of farewell the last time that I expected to come to this church as President, I said that I should be glad to say good-by, but I had no

idea of such an elaborate farewell as this. And, therefore, I am not prepared to say anything but farewell.

"I am glad to be in this presence, because it is a Unitarian presence. My father was a Unitarian, my mother was a Unitarian, my grandmother was a Unitarian, and it has always been a wonder to me why all the world is not Unitarian. I think all the world is verging in that direction. We preach the doctrine of sweet fellowship, of love of God, of love of Jesus Christ, and of tolerance, for every faith depends upon the great principle of liberal Christianity; and that makes for progress toward morality and higher religion. The one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in the other churches who do not sit in the pews of our church.

"But that means that ultimately they are coming to us. It is now necessary that we should stand shoulder to shoulder and speak out for broad, liberal Christianity and for the tolerance of faith, for, if accompained by works, and real, sincere love of God, wherever that faith may be manifested, whether in the Church, which is rigid in its doctrine, or one which is more liberal. I believe that we cannot show our position as Unitarians in society more emphatically than by welcoming the aid of all churches toward the progress of Christian civilization. And when we show our interest in these churches, we invite from them a co-operation with us, and we secure from them a tolerance that exists to-day that has not existed in the past—a tolerance that makes one proud to be a Unitarian in the thought that we have contributed so much to that general spread of brotherhood of man, for that is the real brotherhood, when we all stand before God and welcome all who worship Him.

"Now, my friends, I am going to leave you. I leave you at a time in the history of this church when you are about to take a most important step—to enlarge your usefulness and to add to the National standing of this particular church in the capital of our Nation. You are to have a new and beautiful structure, and united with it a parish house bearing the name of Edward Everett Hale. I believe that it will call National attention to the church as an important influence in National life, and give it a broader relation to that life.

"One of the things that I have noticed about this church is the excellence of the Sunday School. I suppose we are constantly in life running across the things that we ourselves would like to enjoy as a mark of the progress since we were children, but it seems to me that if I could have had the benefit of the thorough education in Biblical study, under conditions that exist in the Sunday School of this church, I would be a great deal better man, and I would know a good deal more. I leave with a sense of leaving a great and useful association in religion, which I hope will continue to grow and make for better men and better women in Washington, and will widen its influences, so as to make for better and purer religion the country over.

"I thank you, my friends, for your kindness during the last four years. Dr. Pierce has been good enough to suggest some of the reasons why at times I had to be absent from service here for various reasons. I have at times attended other churches, but always with the hope that in so doing I could show that we are all one brotherhood, and that as we stood together we could accomplish more in the name of God."

———o———

Rev. Frank L. Phalen for seven years minister of the Unitarian Memorial church of Fairhaven, Mass., has presented his resignation to take effect May first, finding that the state of his health needs a year's respite abroad, a wise precaution at this time. Mr. Phalen was called to be the first minister of the society after the erection of the beautiful stone edifice erected by Mr. H. H. Rogers in memory of his mother.

Church Efficiency

Conducted by EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions, suggestions and responses are solicited. Write promptly on receipt of one issue of THE UNITARIAN ADVANCE *for insertion in the next issue, addressing all communications to Mr. Emerson P. Harris 16 Rockledge Road, Montclair, N. J.*

SALESMANSHIP IN RELIGIOUS WORK.

WHEN a church abandons the attitude of passive inactivity and decides to grow, it may look to business for methods more efficient in influencing men, than can be found in the church.

In seeking to cause the public to want its product, the distributor of a product proceeds in a definite manner which has been approved by a large amount of experience.

First, it is sought to attract attention to the product.

Second, to awaken interest in and favor for it.

Third, to create desire for it, and

Fourth to bring about favorable decision.

This psychological program is as sound in the endeavor to bring men toward a thing of transcendent importance like the life of the spirit as when applied to the lesser matters of business. These separate steps must be taken, and practically in this order. A person does not favorably decide until he desires, does not desire until he has interestedly considered, and does not consider until his attention has been attracted to the subject.

This analysis is believed to be valuable to one who is seriously considering ways of church promotion. Whatever will attract attention, (excluding of course unfavorable attention), stimulate interest or create desire, is in the right direction. Thus the message, manner and medium of publicity or solicitation must be more intelligently chosen.

PERSONAL CANVASS.

Is not church efficiency largely a state of mind? What would happen if a considerable number of the people of a church took its work as seriously as they do their own business?

What if they went right out after new attendance and membership as they go to sell goods? They would divide up the territory into districts small enough to be easily covered, get people enough of the right sort, enlisted in the right spirit and call at every house where it was not definitely known to be hopeless. Would not such an army animated by the determination to get results, make something of an impression and interest people otherwise impossible to be reached?

Dr Brundage of Brooklyn has been making something of a canvass personally around his church. He has called upon some hundreds, had very interesting interviews and finds a lamentable lack of information as to what the Unitarian idea is. He was received courteously in all cases except one or two. He introduced himself by saying he was from the Unitarian Church and that he called to see if he could be of any service to any one. If such work were participated in by enough people, were followed up with literature and repeated calls is there any doubt what splendid results could be had?

TOWARD HARMONY.

A church is not in position to march until most of its people face in the same way. Lack of unity of aim is frequently due to lack of mutual understanding.

The best route to harmony is full, frank and sympathetic discussion in open meeting where each, especially of the minority has a chance to say his say, and is encouraged to do so. Most of us are willing to go heartily with the majority, even though not convinced of our error, after we have had a sympathetic hearing and full recognition of our point of view. Candor and sympathy plow down deep into the common grounds between us.

PROMOTION NOTES.

A neat looking bulletin board, well taken care of, in front of a church, is a very good investment indeed. Across the top should be the usual lettering, giving names of church and minister, hours of service, etc., below which should be large space for other matter to be changed weekly or oftener. In Cleveland, Mr. Simons' church devotes this space for the first three days of the week to some striking original quoted sentence. The balance of the week it gives the subject of the sermon and mention of other important meetings.

There is no wiser way to swell the congregation, and reach people who will be benefited by the service, than for the people of the church to get in the habit of inviting such of their acquaintances as would be likely to be responsive. This may be facilitated by having postal cards printed reading something like this: "The subject of Mr._____'s sermon next Sunday at_____ church will be_____ you are cordially invited to attend if interested. Signed_____

If the minister gets into sympathetic touch with the local newspapers of his town and learns what kinds of matter are acceptable to the editor he can usually have a large amount of free space, and that without creating any objectionable obligation. The brief biographical sketches, perhaps a third of a column each, which Mr. Wiers of Montclair, N. J. puts in the local papers about the Sunday evening lecturers are very interesting and informing to the people and make excellent advertising for the church. Matter about things that are yet to be, is better than reports of things that have been, but this too is good publicity.

Do you have an annual rally Sunday at your church, when special effort is made to get everybody out, for a sort of re-union and handshake? It pays if well managed. So does a special Sunday or series of Sundays telling the stranger what the church stands for. Anything of this kind however should be thoroughly pushed and worked up, or it is better not to attempt it.

Where there are many strangers at a social gathering it is a good thing to have the name of each person plainly written on a card and pinned to his lapel. Sometimes these cards are gathered up at the door as people leave, thus giving a list of those present.

A folk-dancing class at Montclair proves a successful social and physical culture feature. Gray heads and children march side by side in great glee and everybody has a jolly time. A dollar each person more than pays for a competent teacher and pianist for six lessons. It makes for friendship and informality. It is largely attended by school-teachers.

There are two reasons why a minister should publish in advance the subject of his sermon. One is to attract those people who would go on account of their interest in the subject. The other is that those may stay away who would wish they had, on account of a lack of interest in the subject. Is it not a fact that one reason why the ex-

change minister preaches to a small congregation is that he does not usually announce his subject? There is apparently a decreasing number of people who go to church as a favor to God or an example to their neighbors, and an increasing number who go to get from the sermon what they feel the need for, or interest in.

PRACTICAL CHRISTIANITY IN BUSINESS.

By Sarah E. Burton.

Just beyond the northern boundary of the City of Greensboro, North Carolina, stands the "White Oaks" cotton factory. It is a very long one-story buiding that immediately attracts attention because of the extent of ground it covers and also by the general neatness of the building and its surroundings.

The number of men and women employed in the mill is said to be among the thousands; which one readily believes, for close by is a village of neatly painted houses, the homes of the employes. Each has its well kept yard or lawn with abundant plants and flowers. Two large brick buildings are pointed out where the children of the working people are taught by carefully selected teachers, and also a church or two for the orderly observance of the Sabbath. A postoffice, a bank, a department store, a large grocery, and one of the best kept, neatest meat makets in the world are the necessary accessories to intelligent, orderly and comfortable living and all are provided by the owners of the White Oaks Mill. In addition, a well kept Park with many trees, benches and swings and in the near distance a tiny lake, show that rest and recreation for parents and children are not forgotten.

The visiting stranger is at once filled with admiring appreciation of the care for the well-being of the mill operatives and their families that is everywhere shown in these silently eloquent particulars, and when he hears other details from the inmates of surrounding communities he is persuaded that here is the Eldorado of American laborers. He is told that in addition to the carefully selected teachers of the public schools a "social secretary" is employed by the owners of the mills to teach evening classes of boys and girls and their work is exhibited at the annual County Fair often winning prizes.

On the Fourth of July each year the families of the village with their friends are invited to a picnic in the Park, a bountiful luncheon free to all being provided by the mill proprietors. Then as Christmas approaches each head of a family is presented with a turkey, a large family gets a big turkey, a small family one of less size, and a basket goes with each containing the other necessaries for a Christmas feast. Where there is an aged grandmother in the family a new dress and two dollars go to her in addition. Nothng has been said of a possible grandfather but one feels sure in the facts thus given that he is not forgotten. Furthermore prizes are frequently offered for the best kept house and lawn, plants, and flowers and the winners' names are published in the city papers.

The employes of the mill are white but colored men and boys are given work outside. No union man is ever employed, the mill has been in operation for five years or more and there never has been a complaint, to say nothing of a strike, and one may safely predict that there never will be one.

A recent visiting stranger was so impressed and thrilled after having been shown over the different departments of this enterprise by the smiling clerks that returning to town she said to a friend:

"The proprietors of the White Oaks mill are surely giving the world an object lesson in Christian treatment of laborers."

The friend laughed merrily and responded:

" Perhaps so, but the owners of the mill are Jews."

The thoroughly surprised but undaunted visitor declared: "Then these Jews are rine exponents ot real Christianity and may well be imitated by professed Christians.''

"Yes, but they say it is merely good business."

The enthusiastic visitor persisted, "Then they are showing the world that good business may be based on the Golden Rule, and are giving practical, even though it were unconscious recognition of the brotherhood of man, and is not that Christianity? God bless the Jews for the lesson!''

Pomona, N. C.

SOUTHERN CONFERENCE NOTES

The annual meeting of the Southern Conference,which will be held in Atlanta, April 10-13 promises to be a most interesting event. The Conference sermon will be preached Thursday evening by Rev. George Kent of New Orleans, Rev. Alfred Manchester of Salem, Mass., who is now visiting the churches of the Southern Seacoast, as Billings' lecturer for the A. U. A. will be the representative of the Association at the Conference giving an address Saturday evening; there will be a session devoted to the Alliances, and another to the interests of the young people; Sunday morning Rev. Geo. H. Badger of San Antonio will preach the sermon, and Sunday evening there will be a service of installation.

ORLANDO, FLA.

The work of this church prospers beyond the hopes or expectations of its most ardent supporters. On March sixteenth the plain chapel was dedicated with much rejoicing on the part of the devoted men and women who have long desired a liberal church in this Southern city. The American Unitarian Association paid $1500 for a lot. The chapel and furniture cost $1900 more. Everything is paid for except $125 for the piano. The tourists have been most generous in their financial support and promise many things when they return next year. Friends in Iowa sent $300 and other small amounts were sent from the East. Rev. Alfred Manchester of Salem, Mass., who is the Billings lecturer in the South this winter preached the dedication sermon. Dr. Fisk, of Ayers, Mass., who is spending the winter in Florida gave the prayer of dedication. The building has been named Unity Chapel and as far as possible it will be an everyday social and religious center. Miss Gordon began the first Sunday in March a series of Sunday afternoon talks on the needs of Orlando. The congregation has voted to have a five months service next year beginning November and has asked Miss Gordon to return as their minister for another year.

SAN ANTONIO, TEXAS.

A bit of rare good fortune fell to our lot in March. Rev. Jenkin Lloyd Jones of Chicago came buoyantly into our midst on a fair Sunday morning, preached us a sermon to a congregation which taxed to the uttermost the seating capacity of our spacious hall: was invited to address a company of "Equal Franchise Women" at a Mexican Lunch, Monday noon, where he swept the audience with a surging wave of delightful enthusiasm, and Monday evening he gave us a lecture in Carnegie Library Hall on "The Three R's." It was a treat for us all, and not least to the minister who had some delightful hours of personal comradeship with this big comradely prophet of "freedom, fellowship and Character in religion."

Congregations have all been good of late, and much interest shown in our work. A Unity Club just organized promises to knit our people, and especially the younger people into closer intimacy.

At the annual meeting of the Woman's Alliance recently held the following officers were elected: President, Mrs. Conrad Schasse; Vice-President, Mrs. W. H. King; Treasurer, Mrs. W. C. Hirzel; Secretary, Miss Elizabeth Eberle; Corresponding Secretary, Mrs. Helene Gareissen.

Mr. Badger has been devoting the Sundays of March to a series of sermons on the "Progress of Religion and the Religion of Progress:—Four Factors in Modern Faith:—I. The Doctrine of Evolution and Religion; II. The Higher Criticism of the Bible and Religion; III. Modern Literature and Religion; IV. Democracy and Religion."

A HYMN OF HUMANITY.

By H. J. Adlard.

Thou great Humanity,
  In Thee our God we see,
The larger life.
  Worth of its deeper soul,
Part of the mighty whole,
  Writ on the world's vast scroll
In words Divine.

Thou great Humanity,
  Through ages past we see
Thy struggling life.
  From man's primeval time,
From jungle and from slime,
  We view thy toilsome climb
To manhood's height.

Thou great Humanity,
  To Thee our worship be,
Our lives Thee serve.
  Men, women, children—all
Enslaved by Mammon's thrall,
  For these—we justice call;
Abounding Life.

Thou great Humanity,
  Tho' long thy conflict be,
Yet shalt Thou win.
  From Thy horizon bright,
Recede the shades of night,
  O'erpowered by growing light,
Thy day is come.

THE RELIGIOUS EDUCATION ASSOCIATION.

By Robert S. Loring.

The tenth annual meeting of the Religious Education Association was held at Cleveland on March 10th to the 13th. There were some thirty meetings of the different sections devoted to the departments of Universities, Bible Teachers in Colleges, Theological Schools, Churches, Sunday Schools, Social Service, Christian Associations, and Public Schools. The new reform of Eugenics and Sex Hygiene had a session devoted to it, though it was reported on reliable authority that there was still too much sentiment and too little science in the treatment of this important subject.

The Sunday School had a usual good exhibit of lesson books published by the different denominations. Secretary Cope's report of ten years progress dealt largely with Sunday School work, with the increase in the number of paid teachers, of good working libraries for the teachers, of special training. Ten years ago only the Unitarians, the Hebrews and the Catholics had graded lessons. All others used the uniform lesson system, or lack of system. Now there are three or more independent courses published for all grades, and many more independent lessons for different grades. The largest percentage of schools, eighty percent, is still with the Unitarians. With the change in the improved adaptation to different ages there is a widening in the subject matter of the lessons, they now treating questions as broad as life itself, social service, missionary work, ethical topics, as well as Bible questions Statistics in England show that there has been a falling off of 30,000 pupils in those dissenting churches where the new lessons are not so generally used,while in the Church of England, which is beginning to have modern ideas in regard to the Sunday School there was an increase of 40,000 in the number of their pupils.

It is impossible for any one person to know what is going on at all the meetings. To the writer the section of Universities and Colleges was of most interest. The question of the relation within the university work of the university, the Y. M. C. A. and Y. W. C. A., and the churches was debated with the usual intensity of feeling. There are two marked lines of division here. In the first place there is a sharp line drawn between the scholarly standards of Bible teaching proposed for work carried on within the university, and the good-natured,evangelistic, unscholarly plan of Bible study and readings proposed for voluntary work by the Christian Associations. In the one case the university love of truth dominates, in the other the desire to subordinate criticism, history, modern scholarship to the end that the student may in any kind of a way be brought under the influence of evangelical religious ideals is in control was expressed when he said "we have stated the report for a plan of religious study to be carried on for credit within the universities; while a Christian Association committee presented their quite different scheme for voluntary student work. However, there is some good in both points of view. While it is hard to see how anything less than modern scholarly Bible study can hold student attention and respect, it is also true that mere Bible study, without the appeal to the heart, and the direction towards moral ends, would be of little value in upbuilding character or religion. It seems a pity though that the two ideals of scholarship and practical religious results cannot be promptly harmonized.

The second marked line of division is between the Christian Associations and the university town churches. Christian Association work started with clerks in the cities, a class that needs much guidance, and can stand a good deal of bossing and it seems hard for Association workers to adapt themselves to the freer university life. The extreme Association position was presented by Secretaray Evans, of the University of Pennsylvania, where he has been most successful in organizing religious work on the trust principle, all church workers meekly allowing him to rule. His religious ideal was expressed when he said "we have adhered to Jesus as the living head of our church and have worshipped him as our God." Just what he expected to do with the young heathen who do not like his rule and refuse to worship as soldiers under comand rather than as free men, he did not explain. This is where the churches get in their word. The Presbyterians and Methodists and others want to know why with five to eight hundred students in a university belonging to them they should not look out for them through the student pastor movement. They also point out that Y. M. C. A. trained men often lose touch with their home churches, and are not willing to work with churches when they leave college, that is, they have been trained, though unintentionally, away from church life. Since the Y. M. C. A. hardly ever reaches more than 25 percent of the students, even where they offer dormitory, billard and smoking rooms, and similar club advantages, the churches claim that there is both work for them to do, and a much needed work, if college men are to be kept in touch with the churches, and encouraged later in their home cities to bring their broader training to the aid of the churches. The papers and discussion were frank and friendly; but is is certain that many more meetings will have to be held before the final part to be played by university, Christian Associations, and churches in university town life is determined.

The evening meetings drew large crowds for three nights to the armory. The speeches as a rule showed openness of mind and allegiance to truth rather than to any petty dogmas. Rev. Minot Simons sent out invitations to a conference two mornings of Unitarian ministers at his church study, and kindly entertained those who came at lunch. It is to be much regretted that as usual the attendance of Unitarian ministers was small, less than a dozen being present, although the meetings were at a centrally located city, and the addresses were generally scientific in method and broad in sympathy.

THE MIDDLE STATES LETTER.

A recent issue of the New York World surrounds Mr. Slicer's picture with cheering words about the condition of his health and his not-long-to-be-deferred r turn. It adds appreciative words concerning his service to the public welfare of the great city. Rev. Merle St. Croix Wright sails for Europe with his family on April 19th to be gone until November. This will leave Mr. Holmes the only one of our Manhattan ministers in his pulpit.

In the western part of the conference the Franklin Church has recently voted to close the church but there is reason to hope that this is not the last word. The Erie Church at its annual meeting noted a gain of 66 members in the last year, a flourishing financial year, 17 new members in the Alliance and one of its best years and the Sunday School reported a like year. The Men's Club has had an average attendance of 60 at its six meetings for addresses and discussions and has carried on a successful lecture course. Five propaganda meetings held in the Colonial Theatre have had an average attendance of 700 and the collections paid for the meetings. Rev. Mr. Byrnes reported that he had preached 80 sermons during the year, delivered 15 commencement addresses and carried his message to 50 towns outside of Erie. Recently Mr. Byrnes addressed an audience of 1500 in the Majestic Theatre one Sunday night on the Subject "Why I Was Debarred from the Ministerial Association." After his being a member of this body for seven years the old association was disbanded and a new one started which rejected his application for membership because he was not evangelical.

The Rochester Church has been devoting much of its attention in March to the subject of Socialism. Both Prof. Edwin D. Starbuck and Rev. George Willis Cooke occupied its pulpit. The Young People's Religious Union studying "The Gospel of the Kingdom" has had papers on "What is Socialism?" "The Merits of Socialism," "The Dangers of Socialism" and one by Mr. Rumball on "Syndicalism and Anarchy" and one by Dr. Gannett on "Religion and Socialism." Two papers were read before the Alliance on "What is Socialism?" ad Mr. Rumball preached on one Sunday on "The Utopian Character of the Present Age."

White Plains has started its building fund, has organized an Alliance and secured the services of Rev. A. R. Shelander, a temporary pastor to help during a month or two in the spring when everything is being put into shape. By changing its services from the evening to the morning the attendance has been increased.

Mr. Brundage has made an interesting experiment by calling upon all the families in the neighborhood of his church and ascertaining their religious affiliations and getting acquainted with them.

Dr. Brundage reports on this unique neighborhood visiting work as follows:

Unity Church is situated in a neighborhood in which the fairly comfortable people live. There are poor families, but none of the very poor. Two blocks from the church on the North and on the South are elevated railroads, and on these streets there are poor families.

Within the territory visited only three of the families of Unity Church reside.

Made 300 calls, actually neighborly calls, upon the people at home. Found out by inquiry the church affiliations of 150 more families. 450 families in all were investigated within two blocks of the church on all sides.

The door was flung shut in my face by only four persons who did not understand the friendly nature of the call, and would not listen to an explanation. By all other families was heartily welcomed, and thanked for the personal interest shown.

One quarter of all families Roman Catholic. Very Courteously received by all of them in spite of the fact that only two years ago the priest of the church in the neighborhood had abused me by name because of my address on Voltaire.

About fifty families were colored, and attending their own church. About forty families were Jews.

Only 50 families out of the 450 were not identified with some church or synagogue in Brooklyn. Of these fifty families, at least half of them had been connected with some church before they came to Brooklyn; three of them had been Unitarians, but had lost all their interest in religion. There were but three persons who were aggressively anti-church or anti-religious. These three claimed to be Atheists. Two of the fifty families have already become interested in Unity Church, and it is hoped that others may be reached.

The ignorance concerning Unitarianism on the part of fairly intelligent persons is colossal. One very important opportunity was afforded me in visiting these families to explain just what our church stands for, and just what we are seeking to accomplish. A very considerable amount of hostility has been allayed. Many persons have promised to drop into our services when it is impossible for them to go the long distance to their own church.

Services have been held at Niagara Falls on several successive Sunday evenings by Rev. Richard Boynton. He reports the prospects very promising and believes that with a man upon the field a church might result.

Services have been resumed at New Castle, Pa., under the direction of Rev. L. W. Mason of Pittsburg. He hopes to revive the movement in this important center and a small group of earnest people are working to this end.

The movement in Poughkeepsie, N. Y. continues to advance. On the evening of Feb. 23rd. Mr. Harvey spoke on "How Unitarian Principles Meet our Modern Need." Following this meeting the congregation voted to organize in accordance with a plan suggested by Mr. Harvey. On the following Sunday, which was March 2nd. Rev. E. S. Wiers of Montclair

preached and at the close of this service a number of signatures were secured to the "Bond of Union" of the new church. Liberal space was given in the Poughkeepsie paper to both Mr. Harvey's and Mr. Wiers' sermons. A meeting for the election of officers was announced for March 13th. The Secretary of the Conference attended this meeting and the following persons were elected Trustees: Mesrs. Wm. B. Price. Wm. J. Bolton, Theodore, H. Miller, C. N. Arnold Frank B. Lown and L. F. Gardner. It is gratifying to note that two of these, Mr. Arnold and Mr. Gardner, are active members of the Friends' Meeting. The use of the Friends' Meeting House is now assured to the Society and morning services will be held the first Sunday of each month when the Unitarian girls at Vassar will be able to attend. On the other Sundays of the month services will be held in the evening. The attendance at these services has ranged from 20 to 52.

An encouraging word comes from Wheeling, W. Va., where Rev. Howard A. Pease is doing splendid pioneer work. He writes that attendance varies from 30 to 40, which is fully 100 percent larger than last year. The new members have been added to the church during the past year. A kindergarten, which meets at the church hour, has been established. The great need of the congregation is a church building and a committee has been appointed to recommend a building site. Several influential citizens are interested in the work of the church, among them are people prominent in philanthrophy and social service. This has helped to identify the church with interests dear to Unitarians.

The Course of lectures on Problems of To-Day at the Flatbush Unitarian Church have just been completed. Among the list of speakers were Ex-Senator Charles A. Towne, Wm. Sullivan, Joseph Fels, John Haynes Holmes, Prof. M. I. Pupin, and Mrs. Caroline Bartlett Crane. Mrs. Crane was the last speaker on the Course and she lectured upon the topic which now engages her attention of Federal Meat Inspection. The Course, as heretofore, has been a most successful and illuminating one and has tended to bring the church into relation with the vital problems of the day. Mr. Harvey's subjects for the month of March are—"The Life of the Spirit; an interpretation of Prof. Eucken's Book." "The Search for Truth," "The Way of Happiness," and "Belief in Immortality; an Easter Sermon."

At the Church of the Saviour in Brooklyn a Social Service Committee is being organized and the social service activities of all members of the church are being ascertained. The Willow Place Chapel is publishing a paper, "The Chapel House News."

The Albany Church has some indicative notes in its bulletin such as these. "There seems to be a new spirit in the society, a greater hopefulness, a greater unanimity." "The audiences have shown marked improvement this season." "The Valentine party of the young folk was a very delightful and successful affair. It is the first time a dancing party has been given by our youngest members." "The Anniversary Supper it is hoped and believed will be an even greater success than the Fall Supper which was one of the most successful in many years."

Rev. H. C. Ives of Summit has resigned to accept an invitation to become the Financial Secretary of a College in Asia Minor, of which college he has long been a Trustee. He will, however, continue as pastor of the church until Nov. 1st, and thus crown his ministry with the dedication of the new building at Summit.

EDGAR SWAN WIERS.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

The New York League held two meetings during the month of March. The first was an extra meeting on the 28th of February under the auspices of the Philanthropic committee. The members assembled at the Washington Irving High School in 13th St. New York and after visiting the class rooms gathered in the assembly room which was filled to its capacity with Unitarian women and students. Principal Wm. McAndrew, one of the foremost educational men of the day, explained the principles and methods—the why and wherefore of a school of the character of the Washington Irving High. He called his subject The Daughter of the family. There are over 5600 girls enrolled in this school where they are taught to cultivate health, good manners, quality of character as well as wage-earning capacity and those branches of study which prepare them to enter upon higher educational careers.

The second meeting was the regular one held on March 7th, All Souls' Church 4th Ave and 20th Street, New York. The President, Mrs. Donnell presided and Mrs. Gilson, the former president,, made an appeal to the members to donate funds to complete the anniversary fund of the 25th year of the League—about $150.00 was collected.

The annual election resulted in the election of Mrs. Wm. B. Donnell, President; Mrs. L. A. Harvey, First Vice-President; Miss Ida Slade, Second Vice-President; Mrs. J. R. Wells, Third Vice-President; Mrs. H. S. Griffin, Treasurer; Mrs. H. B. Harding, Recording Secretary; Mrs. J. M. Moe, Corresponding Secretary.

The religious news committee was represented by Mrs. L. A. Harvey, who gave an account of Eucken's visit to America. The speaker of the day was Rev. Abraham Metrie Rihbany, pastor of the Church of the Disciples, Boston, who spoke upon the Oriental Understanding of the Bible. The program was followed by a social hour where the members enjoyed the hospitality of the ladies of All Souls' church.

ELLA M. SHINN.

This thing is God:
To be Man with thy might,
To grow straight in the strength of thy being,
And live out thy life as the light.

—*Swinburne.*

NEW ENGLAND LETTER.

From the substantial hills and pleasant valleys of New Hampshire come the following echoes. The Parish at Concord is rejoicing in the return of its pastor, Rev. Charles A. Wing, after a long illness, following an operation for appendicitis. The Society in Petersboro has recently called Rev. S. L. Elberfeld, formerly of Charlestown, N. H., to become its minister. The new work at Winnisquam has been carried along during the winter with substantial success by Rev. George L. Thompson, of Laconia. The Parish at Franklin has lost in the death of Mr. Edward H. Sturtevant, one of those strong and earnest characters, who have lived our faith at its very best. Mr. James Odlin of Lynn, the inaugurator and moving spirit of the summer meetings at The Weirs, is outlining his programme for another summer. The meetings last summer were successful far beyond the expectation of those who were carrying them forward, and the coming season gives large measure of promise. The absence of Mr. and Mrs. Ives of Andover will be much felt, as they are to spend the summer in Europe.

Turning to the churches of greater Boston perhaps one of the most notable features is the activity which has recently been demonstrated by the young people of the parishes. They have been "getting together" on all sorts of occasions, and for a variety of purposes. On the 28th of February, a musical play was given under the auspices of the Boston Federation, Y. P. R. U. in Whitney Hall, Brookline. The attendance was very large, and the function entirely successful. Nearly fifty young persons from different Boston churches were included in the cast. The majority of these, however, were from the Church of the Disciples, where the young people are justly famous for their dramatic productions. The play at Brookline was written and directed by Miss Marion D. Richards, secretary of the Federation, and the entire performance merits high praise for her. She intentionally introduced many characters into the play, in order to interest the largest possible number of persons. Miss Richards is still wishing, however, that there might be some explanation for the mysterious disappearance of the manuscript of her play. This same Federation is to hold its annual indoor picnic on the afternoon of March 29, at the Third Religious Society in Dorchester. The other young people's organization of greater Boston, the South Middlesex has also indulged in social affairs. On the evening of March 7th over 150 members of the Federation were served a dinner in the parish house of the First Parish in Cambridge. After Dr. Crothers had related some of the experiences which he had passed through on his recent trip to the Northwest, as Billings lecturer, a play was given by the members of the Martineau Guild, of West Somerville.

One of the most profitable meetings of the Boston Sunday School Union for the winter was held at the Barnard Memorial on the evening of March 17. The speaker at this meeting was Miss Marian K. Brown, and her subject was "The progress system of applied ethics." This system of which Miss Brown is the author, is now being taught in the Winchester Public schools, and has also been authorized by the Boston School board. The next meeting of the Union will be held on the evening of April 21st, at the Meeting House Hill church. The speaker will be Rev. Augustus M. Lord of Providence.

Since the amalgamation of the Channing club with the Boston Unitarian Club, the meetings of the latter organization have been very largely attended, and infused with a new spirit. At the March meeting President Eliot of the American Unitarian Association told the laymen something about the present activities of our national organization. One of the disappointing features of this matter of reorganization is that very few ministers are taking advantatge of their privileges of membership. When the clergy were not allowed to become members of this club it was thought a splendid opportunity to attend a meeting as the guest of a parishoner; now that the bars are let down, the clergy does not seem so enthusiastic over the meetings as formerly.

The social service institute in the interests of rural churches, and for the discussion of rural problems held at 25 Beacon Street on the 5th and 6th of March entirely warranted the experiment and the labor on the part of Mr. Forbes in carrying them through. It may be that a recent suggestion that another year these meetings be held in some country community, instead of in the city, is an excellent one, which might be acted on with real profit. Reference to the country parish suggests the activities which are being carried on by the busy influential parish at North Andover. Rev. William S. Nichols, the minister of the parish, suggests the following events as giving some idea of the position which his parish occupies in the community. On the evening of March 10th, the third and last of a series of Young People's dances was held in the Parish Hall. These dances have been well attended, and much enjoyed. At a recent meeting of the Women's Alliance Mr. Nichols gave an address on the Boy Scout movement, of which there is an active club in the North Andover Parish. Recently an entertainment has been given by Miss Bee Mayes the Indian harpist. Early in April an entertainment consisting of a play entitled "A Merrie Companie," is to be given by the young people of the church.

Mr. Nichols adds: "We are involved in almost everything that is going on in town, The Grange, The Charitable Union, The Young Men's Club, The Boy Scouts, The Camp-Fire Girls, The Parents and Teachers' Assoiations, The Village Improvement Society are are all on our list and in most of these we are prominent not alone from desire but from coercion.

An important installation was that of Rev Harold G. Arnold as minister of the First Parish in West Roxbury on the afternoon of Sunday, March 16.

From Rev. Earl C. Davis, the genial secretary of the Conneticut Valley Conference, comes the following message:

The affairs of the churches in the Connecticut Valley Conference seem to be moving

as usual. The directors of the Conference held a meeting on March 10 at Springfield to arrange for the spring session to be held at Montague, probably on the 3rd and 4th of June. The general subject of the meetings will be, "The Work of a County Parish." The details of the program are not completed. On March third a meeting of people interested was held at Holyoke to discuss wth the officers of the Parish and the officials of the A. U. A. as to the methods of developing the Holyoke situation. Plans heretofore under way have been held up by the inability of the church to come to terms with the land holding company, which seems to have the city of Holyoke pretty much at its mercy. But it is probable that changes will be made in Holyoke that will make the situation a most interesting one.

Mr. Birks, the Dean of the valley in years and in experience, is taking hold of the Montague Parish with the enthusiasm of a young man. Mr. Hayes is settling into the work at Chicopee with a right good will. The Church of the Unity at Springfield is having a successful year's work. The third successive year of the Sunday evening Forum meetings have made a valuable contribution to the civic thought of the city.

Unity Church at Pittsfield has been in the throes of change. Last year the old plant on North Street was sold, and a property purchased just around the corner on Linden Street. This change has made possible what may prove some very interesting developments. The idea back of the move was to make a center in the city for liberally minded people, a place which might serve as nearly as possible for the function served by the old New England Church and meeting house. Just as the Parish Church was the center for the intellectual and social as well as religious interests of the community. so, it is hoped, that under this new arrangement, we may bring together all those of the city to whom the spirit, and work of liberalism in any of its aspects may appeal.

The property purchased both as to location and buildings is well adapted to the ends in mind. It is just in the center of the city, within a minutes' walk of the car line over which all the traffic of the city passes. There is an acre and one quarter of land well laid out and beautiful with its large shade trees and small shrubbery. On the land was a large exceptionally well built house, which has been changed somewhat to meet new requirements. These changes give an auditorium with a seating capacity of 175 or thereabouts. Plans are already under way for converting another building on the property into a parsonage. When this is completed the property plus the improvements will have been paid for out of the money received from the sale of the old property, and a snug little sum will be left towards the erection of a chapel for purely religious purposes. This chapel will be erected just as soon as possible. A portion of the lot with 85 feet frontage on the street and six beautiful elm trees on it awaits the building of the chapel. In addition to the balance from the sale of the property, a fund for the building of the chapel is already started. The first service in the new auditorium was held Sunday morning, March 16, 1913.

ALSON H. ROBINSON.

---o---

THE CONSTRUCTIVE QUARTERLY.

This is a new enterprise with a most interesting field. Its sub-title is: "A Journal of the Faith, Work and Thought of Christendom;" Its editor is Silas McBee and it bears the imprint of Geo. H. Doran Co., New York and Henry Frowde, Oxford University Press, London. Its Editorial Board girdles the globe and ranges through almost every Christian communion, though we do not recognize the name of any Unitarian in the company. There are Bishops, Right Honorables, Excellencys, many professors, several "Mgr.'s." an Arch-Bishop of the Russian Church, and altogether a very notable list of sponsors. The first issue is certainly comprehensive. The Editor makes a good Introduction, Dean W. D. DuBose of Sewanee (emeritus) writes the first article on "A Constructive Treatment of Christianity," which is doubtless an expression of the general ideal of the Quarterly; "Union among Christians" is discussed from a Roman Catholic point of view by Wilfrid Philip Ward, son of the celebrated leader of the Oxford Movement; Arch-Bishop Platon brings a "Message from the Russian Church;" Dr. Friedrich Koofs of Halle presents "A German View of the 'Sole Fide'", M. Georges Gogan writes of "The Church in France To-day;" Rev. John J. Wynne, S. J. of "The Reforms of Pius X;" Rev. W. D. Patterson, D. D., (University of Edinburgh) of "Presbyterian Union in Scotland;" Dr. Shaler Matthews (University of Chicago) "The Awakening of American Protestantism"—to us the most significant article in this issue; Bishop Frances J. McConnell of "The Significance of Conversion in the Thinking of To-day;" Prof. William Sanday of "The Pacific and the Warlike Ideals;" Prof. Benj. W. Bacon of Yale, of "St. Paul's Message to Religion;" Arthur Henderson, M. P., Secretary of the English Labor Party, of "Religion and Labour;" and Dr. Robert E. Speer of "An American Saint."—Here surely is an interesting assemblage of articles by notable men: and their writing gives evidence that the program of the Editors is a very real one: "The Quarterly invites the free, living and deliberate statement of actual, operative belief. Two conditions are imposed: that the faith and work and thought of each communion shall be presented in its absolute integrity including and not avoiding differences; and second, that no attack with polemic animus shall be made on others."

---o---

A new periodical entitled "Faith and Doubt: A Magazine of Discussion" is announced, to appear monthly, and having among its sponsers Edwin D. Mead, William Allen White, Prof. Edward C. Moore, of Harvard University, President Faunce of Brown University, and Rev. Chas. F. Dole. The editor's name does not appear in the circular of announcement, but the office of publication is The Seminary Press, 175 Fifth Ave., New York.

Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH

Secretary of the Western Unitarian Conference

OHIO—The Religious Education Association held its annual meeting in Cleveland March 10th-13th, an account of which we publish elsewhere. Mr. Simons seized upon the opportunity to utilize the presence of our Educational Secretaries in Cleveland. On Sunday, March 9th, Mr. Lawrance and Miss Buck both gave addresses to the regular congregation. In the evening Prof. Starbuck interpreted the large significance of childhood in the world life. Unitarian ministers for a considerable radius had been invited to a conference held Monday and Tuesday forenoons in the study of our Cleveland Church. Prof. Starbuck brought a keen study of the relations of matter and spirit, suggesting a method of treatment which should produce a commanding theology. On the second forenoon Prof. Bowen of Meadville read a critical paper upon the subject "Did Jesus Live?" arriving at the conclusion that those who questioned the historic existence of Jesus based their arguments upon philosophic rather than historic grounds and that the method of critical research unquestionably gave us a historic figure, a real Jesus. Luncheons were served at the church both days. Our church had a large proportional representation upon the program, but a very small proportional representation in the audiences. Besides our Secretaries, Mr. Dole and Mr. Simons both appeared upon the program, the latter leading one of the discussions and conducting the devotional service at one of the three general sessions held in the evening.

Our Toledo Church is preparing for the annual meeting of the Western Unitarian Conference May 12-15. On the evening of the fifth officers of the church and the Alliance met with the Conference secretary regarding details of the annual meeting. On the 7th an Alliance meeting was held with the delegates present from Jackson, Ann Arbor, Detroit and Cleveland. Mrs. T. H. Marshall of Dayton gave the afternoon address and Prof. E. D. Starbuck spoke in the evening. The church issues a convenient postal card, giving the location of the church, time of service and sermon subjects for the month. March 16th was observed as "Bryan Sunday." Mr. MacIlwain goes twice in the month to Bryan to conduct services for the Universalist church of that place. On March 16th, the members of that congregation chartered a special car, attended service at the Toledo Church and after Sunday School were entertained at the Boody House for dinner.

MICHIGAN.—The tri-state liberal conference met at Ann Arbor on March 6th. There was a luncheon at the Chuff House at noon and a supper was served in the church parlors. The afternoon was devoted to practical church problems with short addresses as follows: "Church Finances," Rev. E. R. Shippen, Detroit; "Church Advertising," Rev. G. E. Mac Ilwain, Toledo; "Church and Social Service," Rev. F. C. Aldinger, Lansing; "Interdenominational Relations," Rev. Willis Moore, Detroit; "An Efficient Church," Rev. E. C. Smith, Chicago. In the evening Prof. Starbuck gave an inspiring address upon "A Child-centered Religious Education." The Church issues a calendar for the two months of March and April with sermon topics under the general head "Some Modern Thoughts About Religion." The Young People's Religious Union also presents a list of subjects covering the same period. The latter list is as follows: "England in India," Mr. Premananda Das; "Illustrated Talk; What a Forester Really Does," Professor P. S. Lovejoy; "Travelling to America with the Emigrants," Mr. Leo Bruder; "The Chemist's Part in Industrial Progress," Prof. A. H. White; "Citizens and Criminals," City Attorney George J. Burke.

At Detroit Secretary Smith occupied the pulpit on March 9th. The Unitarian and Universalist churches unite in a series of meetings for Holy Week. The general topic is "The Practice of Self-Sacrifice." The topics and speakers are as follows: "In the Home," Rabbi Leo M. Franklin, Temple Beth El; and Rev. F. C. Aldinger, Lansing "In the School," Rev. F. C. Aldinger and Rev. Robert S. Loring, Ann Arbor; "In the Church," Rev. Willis A. Moore; "In the City," Rev. Eugene R. Shippen; "In the World," Rev. Mac H. Wallace, Brewster Congregational Church and Rev. John Brittan Clark, Westminster Pressbyterian Church.

ILLINOIS.—Unity Church of Chicago having offered the use of its building to the local Swedish Unitarian Society for use on Sunday afternoons that organization gratefully accepted the courtesy and since the first of December has held all its services in Unity Church. On Feb. 2nd a debate was held between the pastor, Mr. Dellgren, and a newly arrived Swedish emigrant, Ernst Holmen, on the question "Is Christ a Historical Person." Mr. Holmen represents a movement among the working people in Sweden that has for its purpose the uprooting of Christianity in all its forms. This debate gave an opportunity to reach a new circle of Swedish people who had not previously been brought in contact with our movement.

The Quincy Church reports "progress." Congregations have been fair, with many former members showing signs of sympathy and hopefulness. The weather has been unfavorable and insufficient heating of the old church has kept many away. However, symptoms of new life are quite apparent. What is needed most is a "Willing Togetherness," real genuine co-operative helpfulness. Our Sunday School is grow-

ing. The young women of the church have again taken up their work by reorganizing. The Industrial Workers (Alliance) are helpful if not yet enthusiastic. A Unity Club is in progress of formation. The contract for the new church is let and the contractors are ready to begin work as soon as weather will permit and hope to have the church ready for dedication by September. With the new church building naturally will come a renewal of the spirit and we will all hope that the church will again attain the commanding position and influence which it has enjoyed in the past. A reception was held for the new minister and family which was a happy event. Mr. Tischer is confining his pulpit work largely to the exposition of the higher ideals and hopes of Liberal Christianity and the congregation has expressed its appreciation of the sermons upon the following subjects: "The Assurance of the Liberal Faith." "Our Position in the Religious World," "What Do Unitarians Believe?" "Church Efficiency—How to make a Church a success." "The Real and the Relative in Religion." When our own people become better acquainted with the higher realities of our ever precious message of life and of love, there will be less need of sermons upon "Church Efficiency."

MINNESOTA.—The Calendar for Duluth announces a course of lectures by Mr. Gebauer for the benefit of the organ fund. His last year's course on Faust was very successful. The course this year is devoted to a consideration of certain significant dramas. The following subjects are announced: "Parsifal," Richard Wagner; "Paolo and Francesca," Stephen Phillips "The Sunken Bell." Gerhart Hauptman;; "Tolstoy. the Man and Thinker;" "Prometheus," Aeschylos; "The Flying Dutchman." Richard Wagner. The musical dramas will be illustrated by vocal and instrumental selections.

Our Finnish movement at Virginia has been appreciably helped by its occupancy of a church building. The pastor reports crowded audiences. A Ladies' Aid, Young People's Union and Sunday School have been organized and are full of promise. The Sunday School began with sixteen members, now has forty-three. The Young People's Union has a membership of twenty between the ages of sixteen and twenty. A series of lectures on philosophy, psychology and law are being given in the church on Wednesdays, a fee being charged. Altogether the outlook for this new movement is very hopeful.

IOWA.—The Church at Davenport is alive and growing. When Mr. Ramsay resigned, there was such a keen feeling of personal loss, that a depression was feared. But his good work told. The organizations were strong and the officers loyal; and Rev. John W. Cooper who came to us Dec. 1st, from Lancaster, Pa. found a body of people ready to co-operate with him in his progressive ideas concerning the modern or socialized church and its duties. For the first time we now have a pastor's office or study, in the church, where Dr. Cooper may be found from 9 until 12:30 each A. M. The attendance and interest have been good, not only at the services, but markedly so at the Alliance meetings, the Men's Club, and the Fair and suppers. The Alliance deserves special mention, as it is becoming a strong factor in the church work. It is not a money making organization, (for which end so much of our valuable energy must go,) but for the purpose of furthering the interests of both church and Sunday School. Hospitality, sociability, new members, sick members, plans for improving the Sunday school work, each receive attention. Dr. Cooper gives a short talk each time, to enlighten or to show the needs in the social movements, for which the church stands. During March we have our yearly revival,—the Sunday evening services. The topics are "Our Country, and the kind of Americans we are producing today;" "The Bitter Cry of the City" —with an outlook on city conditions;" "Social Salvation,—a modern problem;" "Socialism—what it is, and the relation of the church to it." Dr. Cooper and family are now cosily settled on Dennison Ave., and not only have they been received as "one of us" by the church people, but also by the clubs and organizations of the city. Everything seems to point to a successful pastorate for our new minister.

Under the leadership of Rev. C. F. Elliott the Keokuk Church is again happily carrying on work in all departments. The church is very appreciative of the honesty, sincerity and kindliness of its minister. The Woman's Alliance is divided into committees which give entertainments once a month. The Alliance is also planning a spring sale. The Sunday School and Bible Study Club are doing effective work. Dr. Shaffer, the oldest member of the church has recently suffered a stroke of paralysis which brings a sense of personal sorrow not only to people of the church but to the whole town.

During February, Unity Church of Sioux City has had two social affairs that mean much to the activity and helpfulness of the young people to the church and the church to the young people. The first occasion was a party given by the trustees and pastor to the young men and women in Unity Hall and the very best time was enjoyed. Music and dancing were indulged in and it seemed as though our church was a real home in which all the social pleasures could be enjoyed in moderation and under the careful supervision of older members. It is the social center spirit that Mr. Van Tassel is trying to cultivate in us and he is not afraid of our having a good time in Unity Hall, as he believes that to be the big living room of the church, where we can dine and sup together and then clear away the dishes, everybody helping pile high the chairs and tables and have a jolly time.

The Sunday School pupils were given a banquet by their teachers in celebration of the enrollment rising above the hundred mark and every effort was made to make the meal and the fun following the meal, an event long to be remembered. There is a vast deal of the life principle in a crowd of healthy children and the person who can mold the force God put in them to good ends is the greatest of social servants.

That Mr. Van Tassel and his good helpmate

have gotten hold of the boys and girls was evidenced to your reporter only yesterday, when a very estimable woman and a pillar of the Episcopal church was heard giving thanks and much appreciation to Mr. Van Tassel for getting hold of her boy through the boy scouts and the Knights of the Upper Room and doing so much for him. She was looking for a way to help and assured me it was a great work for the neighborhood boys and girls that was being done by Unity Church.

The sermons of the month have been especially fine, the one on Lincoln, being a splendid revelation of the spirit of that great man. In fact the members of Unity Church are agreed that they are listening to sermons that are intellectually splendid, spiritually searching and morally helpful to a degree to those who listened to by any of our Unitarian brethern in the country.

NEBRASKA.—Our busy church at Lincoln has organized voluntary forward committees with the Men's Club and the Individual Responsibility Club, the latter organization being composed of the business and professional women in the church. The first work of these forward committees is a post card campaign to be followed by personal visits. The first card which has been sent out is of great interest and may be used with effect in other places. On the address side of the card is the title, location and hour of service of the church. On the message side is the following quotations from Huxley: "I can conceive the existence of a church in which, week by week, services should be devoted, not to the iteration of abstract propositions in theology, but to the setting before men's minds of an ideal of true, just and pure living; a place in which those who are weary of the daily cares should find a moment's rest in the contemplation of the higher life which is possible for all, though attained by so few; a place in which the man of strife and of business should have time to think how small, after all, are the reward he covets compared with peace and charity. Depend upon it, if such a church existed, no one would seek to disestablish it." This is one instance of the new missionary spirit which seems to be manifesting itself in many of our churches.

The Church building at Omaha has been sold and possession will be given by the middle of April. Mr. Lilliefors has resigned to take effect April 1st. That his ministry of the past two years conducted under exceedingly difficult conditions, has been and is appreciated is made clear by the action of the Board, duly authorized by the church, in presenting Mr. Lilliefors with $1,000 as a "token of esteem."

MISSOURI.—It was the privilege of the secretary to attend a supper and entertainment at the Kansas City Church on the evening of Feb. 22nd. There was a goodly attendance and the home feeling was markedly present. The entertainment was given by the Sunday School, which, under the leadership of Mr. John Malick, a graduate of the Harvard Divinity School now practising law in Kansas City, is measuring up a high standard of efficiency. Rarely if ever does one find a higher degree of appreciation of sermons than that felt by the Kansas City congregation for those of its regular supply, Prof. Jay W. Hudson of the University of Missouri. Not only is the church well filled, sometimes with standing room only, but the men and women who have long labored in the church bear witness that they cannot afford to miss a single service. Recognizing that to be without a pastor is a real handicap, the value of Prof. Hudson's pulpit ministrations is so great that few if any members of the congregation would be willing to consider the matter of a permanent pastor as long as Prof. Hudson's services can be

The Calendar for March of the Church of the Messiah, St. Louis, is largely devoted to a description of the classes in the Sunday School, each class being named after some hero or leader in our Unitarian movement. The names so selected are James Freeman Clarke; Julia Ward Howe; Starr King; Edward Everett Hale; Theodore Parker; Robert Collyer; James Martineau; W. G. Eliot; William Ellery Channing. The particular work done by each class is outlined. This is one of our thoroughly graded Sunday Schools.

The Central Mississippi Valley Associate Alliance held its mid-winter meeting at Unity Church in January. The Alton Branches were well represented, and the Eliot Society of Mr. Day's Church were there in large numbers. A new secretary was elected, Mrs. Philo Stevenson. The program was a literary one. Mrs. Learned had a paper on "Transcendentalism," a very comprehensive account of the movement in this country. Mrs. Geo. S. Mepham followed with a paper on "Theodore Parker and William Ellery Channing." The meeting closed after a social half-hour. Dr. Dodson's lectures upon Bergson continue with increased interest and attendance.

KANSAS.—Rev. W. I. Lawrance, head of the Educational Department of the American Unitarian Association, visited Lawrence on Feb. 26th and 27th, holding a conference with the board of education of the church and giving an address to the whole church on the evening of the 27th. Because the Lawrence Sunday School is well organized under the efficient leadership of Prof. W. C. Stevens this visit with its opportunity to take counsel concerning the problems of religious education was most highly appreciated. The pulpit was occupied during the month of March by Rev. D. M. Kirkpatrick. He came from the milder climate of Gulfport, Miss., to meet the very worst storm of the winter. He was, however, greeted by a good audience. His first sermon was on "The Religion of the Extra Mile," his second on "The Vice of Sincerity." On the evening of March 9th Miss Adella M. Pepper, President of the Y. P. R. U., gave an interesting account of Maeterlinck's "Blue Bird," a performance of which she had attended at Kansas City. This address was illustrated with beautifully colored pictures loaned by Mr. Brown. This church is fortunate in the possession of an instrument which combines a stereopticon and reflectiscope, so that nearly all Sunday School lessons and most addresses given in the church can be effectively illustrated.

The whole city of Lawrence, the University and especially the Unitarian church is saddened by the decision of Prof. W. H. Carruth to accept the Chair in Comparative Literature at Leland Stanford University. Prof. Carruth has been for twenty-five years in the University of Kansas and for some years has been vice-chancellor. The loss of one college town church will be the gain of another, for Prof. Carruth will have an active interest in our cause at Palo Alto. Mr. Kirkpatrick after his month at Lawrence goes to Redlands, Cal., Rev. J. H. Crooker, D. D., filling the pulpit here the first two Sundays in April on his way East.

CHICAGO ASSOCIATE ALLIANCE.

The Chicago Associate Alliance met at the First Unitarian Church March 6th, at 11 A. M. Mrs. Sperling presiding. Mr. Pulsford opened the meeting with a prayer and Mrs. Paul Brown Klug sang several delightful solos. Mrs. Porter Landon McClintock then gave a very interesting address on "The Drama and the Child." She said "Drama is a form of expression that calls for impersonation and the projection of oneself into another personality, also into the circumstances and surroundings of that person. Children are naturally dramatic. They are always playing that they are some one or something else and easily imagine all the conditions necessary to carry out the play.

From lack of experience they group the most unrelated things together and should be trained to arrange their dramas to make a story that is beautiful. The folk lore coming from the childhood of the race shows this quality and that is what makes the Fairy story and Wonder story so acceptable to the young child. As he grows in years and experience he wants stories more possible and more real. As the kitten playing with a spool or ball is training his muscles for their work in later life so the Drama is fitting the child for his life. Children are full of energy and action but it is not organized and often not under control of the will, as is seen in cases of restlessness and wriggling. By training the child in dancing, gesture and speaking, his muscles and nerves come under control of his will. A great deal can be done to educate the child in correct English by giving him good models in little plays, such as stories dramatised by the teacher.

Children who study French or German often speak it more correctly than they do their native language because of the correct model given by the teacher. With English, though the class room may furnish good models, from every side comes the influence of careless or incorrect diction.

In choosing a play for children to act or hear, it is important to find one fitted to their age psychologically in order not to force upon them premature experiences.

The epic character is a good platform to start from and the child's drama should be a story, not a problem. Children do not penetrate problems and should not be introduced to them until they have a philosophical balance.

It was a very profitable meeting and everyone felt paid for making an effort to attend.

A delicious luncheon was served and forty-nine people sat down to enjoy a sociable hour.

SARAH J. JARVIS.

DIRECTORS' MEETING.

The Board of Directors of the Western Conference met at the Chicago Headquarters on Monday afternoon, March 3rd, at 2:05 o'clock. Present Mesdames, Delano and Lynn, Messrs. Cavanagh, Greenman, Hawley, Pittman, Pulsford and Smith. Mr. Pulsford was elected chairman. The records of the last meeting were read and approved. The secretary was authorized to make a visit to the Colorado churches in behalf of the American Unitarian Association. It was voted that the program committee for the annual meeting of the Conference should consist of Messrs. MacIlwain, Hawley and Smith. It was further voted that the Conference pay one half the expenses of a speaker from the East, if the program committee desired to secure such speaker. It was voted to recommend to the program committee that they make the program cover sessions from Monday evening to Thursday noon.

E. C. SMITH, Secretary.

PHILADELPHIA LEAGUE.

The regular monthly meeting of the Philadelphia League of Unitarian and other Liberal Christian Women was held at the Spring Garden church on Thursday, March 6th, at 11 A. M., the President, Mrs. St. John in the chair. About sixty-six other members and guests were in attendance.

The Postoffice Mission Committee is engaged in active and satisfactory work.

Mrs. Davis, the corresponding secretary of the National Alliance gave to the League a very instructing and inspiring account of her trip through the West and Northwest.

DEBORAH ANNE FROST.

MEADVILLE CONFERENCE.

The Meadville Conference will meet at Meadville, Pa., on April 7, and 8, with the opening meeting on Monday evening and with sessions all day Tuesday. The Alliance and the Young People's Federation will occupy Tuesday afternoon. Besides the addresses and the sermon there will be a discussion of missionary work and church life. The aim is to have a real Conference.

The church at Wilmington, Del., has extended a call to Rev. F. A. Hinckley of Philadelphia, to fill the pulpit until the end of the year June 30, 1914.

Advertising Rates

List prices per month: special discounts for longer contracts.

1 Page	$10.00
Half Page	6.00
Quarter Page	4.00

Copy for advertisements must be furnished by the 20th of each month.

Rev. J. T. Sunderland's Latest Books

ORIGIN AND CHARACTER OF THE BIBLE. New Edition, $1.20 net, by mail $1.34.

THE SPARK IN THE CLOD (Religion and Evolution), 80 cents net, by mail 89 cents.

OH, TO BE RICH AND YOUNG! $1.00 net, by mail $1.08. Order from Unitarian Book Room, 25 Beacon St., Boston Mass.

Pacific Unitarian School

for the Ministry.

BERKELEY, CAL. **Founded 1904**

Aims at thorough and scientific scholarship: emphasizes the application of religious ideals to municipal and social as well as individual life; gives complete preparation for the modern ministry and social service. It works in cooperation with the University of California and other Divinity Schools and affords an unusually wide choice of courses. Open to both sexes.

The year begins August 19, 1913. Write for the Register and complete information to the President.

EARL MORSE WILBUR, D. D.,
Pacific Unitarian School, Berkeley, California.

The Meadville Theological School

(Established 1844)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry.

For catalogue address the president,

F. C. SOUTHWORTH

The Divinity School of Harvard Univerity

Unsectarian University Privileges

Elective courses leading to the University degrees of S. T. B., S. T. M., A. M., and Ph. D. Students paying the full fee may take without extra charge appropriate courses offered in the Graduate School of Arts and Sciences and in Andover Theological Seminary. For particulars address The Dean of the Harvard Divinity School, Cambridge, Mass.

Proctor Academy

ANDOVER, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water, Brazing air, Central heating and lighting plant, Complete sanitation, Separate dormitories, Gymnasium, Athletic advantages, School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and Tuition $250 a year. Tuition scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON,
Principal

Mountainside Building Sites

Montclair has many attractions as a residence town besides a live Unitarian Church and a Co-operative Store.

This land over 1,000 feet front and running to top of mountain, 210 to 450 feet, will be sold in lots of 75 feet or more. Beautifully situated in the Heights section with wide extended view, the land ascends rapidly from Highland Avenue, lending itself to picturesque development. Address agents or owner

Emerson P. Harris

16 Rockledge Road **Montclair, New Jersey**

Things Commonly Believed Amongst Unitarians Today

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.